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Up Through Childhood

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Up Through Childhood

A Study of Some Principles of Education in Relation to Faith and Conduct

A Book for Parents and Teachers

By

George Allen Hubbell, Ph.D. (Columbia)

Vice-President of Berea College

G. P. Putnam's Sons

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TO MY MOTHER

MY FIRST AND BEST TEACHER
WHOSE INFLUENCE HAS BEEN THE MOST POTENT
FACTOR IN MY LIFE
THIS BOOK IS GRATEFULLY DEDICATED

INTRODUCTION

FIFTY years ago Herbert Spencer made complaint that after-dinner conversations in England dealt with the regulations of the kennel, stable, and sheep-pen to the exclusion of rules touching the rearing of children. The same complaint might well have been made in this country also. But a half century has wrought mighty changes, so that now many mothers, and even some fathers, are as much concerned in the hours, ventilation, and dietary of the nursery as in the condition and treatment of their pet animals. This interest extends into the school also, and both the subject-matter and the method of school instruction are topics of daily conversation in multitudes of homes. Teachers, too, are given a recognition and a salary that place them upon a dignified plane.

But the wave of educational enthusiasm that has swept over this country during the last generation has limited itself very largely to skilled instruction in the common-school studies. In spite of much talk about moral and religious education, our plans for securing moral development are still vague, and those bearing on religious training are fully fifty years behind the times. Most of Sunday-school instruction must be declared an absolute failure, if judged by the standards of a good

day-school, and most preaching would fare no better if measured by the norms adopted in the better training-schools for teachers and colleges. Religious teachers, as a class, have not yet learned to regard themselves as subject to psychological law, the same as any other teachers. As a class, they do not read educational treatises, nor share in discussions of educational problems. This tendency of non-identification with teaching is well illustrated in the teachers' institutes held in all parts of the country, where, as a rule, some minister leads the devotional exercises at the beginning of the day's work—and then disappears.

The seriousness of this state of affairs is clearly seen when we reflect that morality is largely based upon religion. It is true that day-school teachers are doing far too little for the moral and religious growth of children, but it is difficult for them to do much, when the specialists in the field of religion, the preachers themselves, are novices in educational matters and are accomplishing next to nothing.

In my opinion, if the religious instruction of young people were radically improved, the day-school would see its way more clearly to introduce a greater amount and a better quality of moral teaching. Thus far, however, the day-school has had to be the aggressor in effecting educational reforms. On the basis of psychology, it has been making demands on the Church and on the Sunday-school, while the truer course would be for the religious leaders, on the basis of approved

educational principles, to make demands on the day-school.

Probably the main reason why so little educational advance has been made in the field of religion—in the age of educational advance—has been the fact that people in general have not been sure that religion is a field where progress is a virtue. But another important reason has been the fact that educational books dealing with moral and religious questions have revealed only a hazy body of thought, or have expressed their ideas in a form too technical for the average person. This author seems to me to have avoided both evils. The thought is always clear, and it is presented as much from the point of view of a parent as of a teacher. The bearing of well established educational ideas on moral and religious education is largely the theme, and in tracing this bearing the valuable suggestions are innumerable. But the statements are always so clear, so free from dogmatism, and so sensible that their readers are likely to be well rewarded for their pains.

F. M. McMURRY.

TEACHERS COLLEGE, N. Y., May, 1904.

PREFACE

THIS is an era of education. There is no branch of knowledge, no religious cult, but has its schools. In the days of Horace Mann intellectual culture was believed to have strong moral worth, but we have already discovered that one may have fine intellectual training and yet be a rogue. Every year adds to the popular belief in the value of moral education. There are still many doubters, but patient and thoughtful men and women are now seeing more clearly than ever before, that there is "an art of bringing up to virtue." This art has its principles and methods and is as reasonable in its requirements as any other. Education has taken a new trend and has a wider range than ever before. It has come to mean the training of the whole being, so that he may be able and gladly willing to meet all of life's responsibilities. The cause for the growth of this wider meaning of education is found in two conditions: (1) a recognition of the long period from infancy to adult life, in which may be unfolded the child's possibilities as he grows to the needs of his time and people; and (2) the deep religious instinct which has in every age clearly manifested itself among men. This book deals definitely with the principles and problems of this broad development, and while it may scarcely be called

a book on moral education, it is the conscious aim to discuss the questions of education always from the moral point of view. For years I have been studying these questions from the various standpoints of Sunday-school teacher, Sunday-school superintendent, and school officer in every grade from common school to college.

This book is a growth. It represents the results of a number of discussion classes and lecture courses conducted under the auspices of the Young Men's Christian Associations in Brooklyn, and before training classes for teachers under the direction of the Sunday-school Commission of the Diocese of New York, together with a course of lectures delivered before the Friends' General Conference at Asbury Park, N. J. The statements have been turned and winnowed in keen discussion, until they represent the best thought of many minds, and nearly every idea has, in some regular form of work, been submitted to the test of actual experience. I give hearty thanks to the many friends who have had part in the discussions and who have by their cordial approval of my work given me confidence in its value. Such approval is my warrant for putting this material into a permanent form where it may be of use to the great company of men and women who feel the responsibility of the teaching office in home and school, and who are striving to train the young to be God-fearing, earnest, and efficient citizens of this land and of the Kingdom which we believe to be eternal.

G. A. H.

BEREA COLLEGE, May, 1904.

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PART I

THE SCHOOL OF LIFE

CHAPTER I

LIFE IS OPPORTUNITY

MANY a mother, as she presses her child to her bosom, sends up a prayer for its safety, and looks with joy and hope to the future. Hers is not the child that shall go into sin; it shall win success, shall improve its opportunities. Many a father, as he leads his little son by the hand, plans for him great things, and feels sure that though others may meet disappointment, doubt, and defeat his son will surely accomplish remarkable things. But these parents have need to hope and pray with reverence and with fear. The thousands in prisons all were children once, and many of these rested their heads on loving breasts and were led by tender hands. The tramp that you see from the car window and the loafer on the street corner may one day have been children of hope and promise; but the education of the world and of the home has failed, life is passing, and the achievements of these have been other than love could wish. But hope springs eternal in the human breast. Every generation looks for better things than those which have happened to the last. Ours is

The Parents' Hope for the Child.

no exception. We are sustained by an optimism which rises above all discouragement. Here, we wait and hope and go the round of life, and our generation will sink into the grave with its thousands who have been disgraced, and other thousands on whose faces there is the deep stamp of sorrow, disappointment, sin, or shame. How many press for food about charitable institutions, and how many in houses of refuge and places of retreat bear in their faces the marks of the great world-struggle: Failure! Failure! Failure! Despite this record, every one knows in his own heart that life is opportunity.

Life Is Opportunity.

Life gives time and place to grow; it calls out powers and possibilities within, making man more in quantity and finer in quality. Its varied experiences make a thousand rifts in his nature, through which shines out the inner glory of the divine. From the reactions of life there spring in heart and mind ideas, impulses, and aspirations, which time only serves to rouse more fully, and which will require eternity itself to satisfy. Man's life from the cradle to the grave is one long round of preparation and development. New powers are discovered; budding powers are brought to maturity; and through the varied experiences of life the child comes step by step to youth, manhood, middle life, and then to old age. In this process he is adapting himself to the civilisation which surrounds him. He is in the School of Life. Environment and Self are acting and reacting upon each other;

this process of reaction we term Education. Viewed in its larger aspect, it must continue as long as life itself; and it will be extended by every agency that contributes knowledge or power. The work of education has not only the whole period of life for its scope and activity, but it has a special period, when every force of nature and every element of the surroundings are contributing directly to the great work of development and adaptation.

Purpose of the Long Period of Infancy.

When the little stranger comes into the world he is in the midst of mystery; and if the truth were told, he brings an organisation which is to him as great a mystery as the world into which he comes. It is not without purpose that the young being is so long a child. The marvellous adaptability of his nature and the long period of infancy are needed that he may be fitted to the civilisation into which he is born. But there is more than that: the child must have time to grow. There is no patent method of making a child into a man; the long difficult pathway is the only track that he can pursue. And he must go alone; all the help parent or teacher may offer, all the experience and advice that may be tendered, must be worked through his own mind and transformed into his own coin; otherwise he cannot use it. Mr. Fiske's great contribution to Evolution was the teaching that the complexity and importance of individual development depend upon the length of the period of infancy.

"The lower animals are born with an almost complete adaptation for the performance of their life functions. The colt stands when only a few hours old. At the age of three, he can do almost all he can ever do in his lifetime. It is not so with a human infant. For years it is absolutely dependent upon others for the continuance of its existence. No living creature is more ignorant, more defenceless, more entirely at the mercy of beings other than itself. Destined for the highest attainments of intelligence, the infant possesses the least automatic adaptation to the conditions of life. Everything has to be learned from the beginning. Instinct is at the minimum; intellect, undeveloped, but potential, is at the maximum. Almost everything done by the child is done by conscious physical reaction."—HILL'S *Psychology*.

Period of Infancy in Man Compared with that in Animals.

The following story, condensed from Jane Taylor's *Mysterious Stranger*, will serve to illustrate:

Some years ago, in the streets of a certain Oriental city, there was seen a man of peculiar appearance. He seemed enterprising and intelligent, but the inhabitants very soon discovered that he was a stranger, and on investigation learned that he was unacquainted with their language. A benevolent nobleman invited the stranger to his home and made him comfortable. The association of the nobleman and stranger proved of advantage to both, and in a few days the foreigner was able to express himself

The Mysterious Stranger.

with a considerable degree of ease on many of the commoner things of life. In short he was learning the language and adapting himself to the civilisation into which he had come. Later, when his story was told, it transpired that he had come from a distant planet, pledging to take upon himself the obligations and to share in the pleasures of the inhabitants of our earth. The story of his adaptation to the new civilisation on which he had entered and of the long and painful effort he, as a man, made in adapting himself to our manners and customs, thoughts and ideals, need not here be recounted, but it will help us to feel more strongly the advantage that comes to the child from the long period of infancy, when his tastes, ideals, and habits are forming, and when he reaches out to take new things with a welcome and an earnestness which rapidly make for his successful initiation into life.

The little boy has intentionally hurt his playmate, and first experiences and recognises remorse; with the pride of a good marksman he has brought to the earth a bird, fluttering in its death agony,—pity is born into his life. He is older, and one day his father introduces him to a stranger with a conscious pride, and the boy has a sense of manhood which is new to him. He attends a party or a reception, or at the house of a friend meets a girl who seems to him different from all others; she casts over his thought and life a nameless charm which sooner or later he recognises as love. He attempts

The Unknown World.

some great undertaking, and, after striving long and manfully, finds that he cannot succeed. In this he learned a lesson of his own insufficiency that no preaching and no books could ever tell him. He goes to a foreign land, and, after the exhausting travel of the day, comes to a quiet hamlet where his country's flag is displayed; there springs unbidden a new joy at the thought of the native land, and patriotism has been born into his life. In these or similar ways, step by step he experiences life and comes into a recognition of new powers and new activities. All through the age of adolescence budding powers show themselves, and are nursed into strength or are neglected and fail through lack of use. Life is opportunity.

With the great end of life before us, we need to plan wisely for the development of every soul; and there needs to be such planning that at the end there shall be rejoicing and satisfaction, and not remorse for opportunities neglected and time unused.

There is a story of a maiden on the shore of a tranquil lake. She stepped into a richly furnished boat, seated herself, and, gently dipping her oars into the water, passed out on its smooth surface. In a dreamy mood she rested her head on the luxurious cushions and presently fell asleep, while the boat drifted on the glistening surface of the lake. As she moved in her sleep her necklace was unfastened, and one by one the pearls came off and disappeared in the hidden depths. Still she slept on, and with every motion another pearl

was lost. Not unlike this is the slipping away of the moments of the young life, and presently old age comes, and we look with sadness at the hours that have been wasted and the opportunities that have passed unused. They are the treasures of youth; alas! too often they slip away!

"Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever!"—HORACE MANN.

There is no one of us who might not use with truth this advertisement. But there is a sadder side than the waste of time; it comes from storing up those things which bring us only pain and remorse.

A boy who had reached the age of twenty-one, in a fit of anger and impatience, struck his mother. She upbraided him for his undutiful conduct, and he retorted: "You have aimed to be kind to me, but your kindness has been silly and fatal: you urged me to eat when I was not hungry, to drink when I was not thirsty; sweetmeats and pastry have ruined my digestion and have made me a misery to myself and a curse to my friends. You have never required me to govern my temper, I have had my own way since childhood, I grew up a wilful, impatient, and high-spirited boy, and every one was compelled to dance attendance to my wishes. Is it my fault that at twenty-one I have no digestion, and that I am a slave to every whim of impulse and passion? And is it my

Who Is Responsible?

fault that I am impatient, with no power to govern myself, and that I am tormented by a remorse which never rests? Is it my fault that you, who were my guide and guardian, have neglected every restraining influence and allowed me to go untrained, so that I am the victim of a weak will and the slave of a perverted taste? You upbraid me for the results of your own work." Scenes like these put in a strong light the parents' duty and their responsibility!

The Adaptation to Conditions.

The child must not only acquire a great stock of knowledge, but he must gain skill. There is the skill of the body by which he is to manage himself. He must learn to use his hands. Even a little child cannot feed himself gracefully, but with the spoon half full of food makes a dash for his mouth, and in the early stages of his practice strikes nose, or cheek, or ear. When he tries to walk he cannot find his balance, but frantically plunges from chair to chair in his effort to get across the room. There is need for a host of impressions. Sensations and perceptions must be collected in multitudes. The material for thought must be stored, assorted, and classified, not of course in any exalted or conscious way most of the time, but definitely, steadily, and instinctively. The judgment must be trained, that with many a mistake and many a correction he may come at last to speak correctly and soundly touching the points of daily experience. Every year should adapt him more fully to the surroundings in which he lives, and

every experience should do something to qualify him to meet the new demands which advancing life offers to his growing powers and developing intelligence. One should go forward step by step into a larger life and into the realisation of a fine, noble, and beautiful character, which assures satisfaction to himself and joy to all who are touched by his radiant and uplifting influence. He can fulfil the measure which his place requires and acquit himself of the full demands of society; but how slowly and in what unexpected ways he comes into his inheritance!

Each must Go Alone.

I have said that each must tread the long dark path of life alone. But there are a thousand ways in which a kind and wise parent or teacher may give help. It must be given with wisdom, and it must come in the spirit of kindness, and gentleness, and service. But only to a degree can one person profit by the experience of another. The mistake is often made of thrusting upon the youth the wisdom of age with a frantic impatience which urges acceptance; but the youth does not accept. It is not that he will not, but he cannot. He must learn life's lessons for himself. However, just as he is strong, just as he has insight and power and self-control, the child will be wiser than those who have gone before, and will succeed where they in some measure failed. He may in part interpret what they have seen and suffered, as from his heart he understands and knows their life, and is able to incorporate

in his life many a lesson which caused them tears. Happy is the growing child who, by the guidance of the teacher or parent, can himself go from experience to experience, gathering for use the nectar and leaving the poison! With a clear insight and right understanding of the aim of education, the willing child and the open-minded teacher may work together toward the accomplishment of a true and well rounded life, developing a character which is fine and strong in all its parts. If they see that life is opportunity, if they recognise the great principles which govern it, there is no reason why these may not be used with joy and satisfaction; but teacher and parent must never forget that the child is to work out his own destiny. How often they grieve in their narrow way when he chooses a course of action which they do not approve, or seeks surroundings which they cannot admire!

The Sheltered Child.

Many a parent who has been made strong and earnest by a life of struggle refuses to allow his son the very elements by which he himself has been made great. He even refuses to allow him the opportunity of the vision of life and its duties; refuses to allow him the complete consecration to a purpose which would go far toward making his life a success; and last but not least, refuses him an opportunity to try his own strength. The little oak is required to grow up under the shade of a great tree, which keeps it in the shadow and prevents its growing strong and sending down great roots into the subsoil,

there to take a hold which will make it strong to withstand the storms of the centuries. Thus many a boy has been so sheltered from the storms of the world that it was impossible for him to develop those sturdy elements of character which made the Duke of Wellington a tower of strength standing four-square to every wind that blew. The child must solve life's problems for himself; he must bear the responsibility, he must carry the treasure. Life is like a jewel entrusted to the traveller; he comes to his destination with every part burnished and shining, or he comes with shame to confess duty neglected and work undone. Pity the man who looks upon fond hopes and high aspirations which have lost their morning glow! Alas! that experience should rest like a blight upon the thousands who started out in the morning of life bright with hope! But we can never accept this defeat. It is not human destiny. Still the soul of man rises and will not stay in the shadow. For individual and society there must come a brighter prospect. We shall do better. Every one has his field of strength—a side on which he surpasses his normal self; and in time we shall be wise enough to place men and women where they may be strong both to resist and to accomplish.

The Striving.

Let every person be trained to reach the very best his nature will allow; then place him in such relation to life and men that he may work on the strongest side, and we shall see a degree of excellence and achievement quite beyond

the present deed or thought. Let the woof of daily circumstance be shot through with the essence of the spiritual, and many shall see "the light which never was on sea or land."

Given an army of men and women so generated and so trained, and society will renew itself. The kindlier Eden will come back to men; and out of the cheerful and intelligent co-operation of honest souls will come a redeemed humanity, with strong bodies, clear minds, true spirits, and delicate consciences. Then we shall have a society in which most will work for the common good. The weak will be protected by the strong, and the ignorant willingly taught by the wise.

The Coming Eden.

The golden age is in the future; and with the eye of science and the eye of faith we look to its coming. But this is not a matter of emotion, of high hope and gilded dreams; it is a matter of struggle, of sacrifice, of sterling common-sense, of wise adaptation of means to right ends. We must know the journey's end, and we must understand every step of the way. With all the high offices which life offers we do well to use in preparation every suggestion which experience can give.

CHAPTER II

THE AIM OF EDUCATION

WITH a better understanding of man's nature and tendencies, we are coming to a saner view of the character and scope of education. In the earlier days, men taught that the world was sharply divided into the sacred and the secular; we are coming now to feel that the earth is holy, a workshop of the Omnipotent in which his purposes are wrought out by the toiling, striving sons of men. We have caught the larger vision. Man is working out the thoughts of the Omnipotent, and as he comes to a realisation of the beauty and dignity of his destiny, there break over his life a new sense of human worth and a new recognition of human responsibility. Education takes a new meaning. In his striking way, Parker says: "There is but one question in this world: 'How to make man better'; and but one answer: 'Education.'" When one has such a view of man's place in the world, he cannot trifle, but must give large attention to his own highest development. The mind must be alert, active, incisive, reasonable; the heart must be true, tender, sympathetic, and submissive to

The Wider Meaning of Education.

judgment; the will must be trained to require steadfast and trustworthy obedience, always in harmony with truth and right. The end, in short, must be to make from the material at hand, the best man or woman possible.

Variety of Aims.

It is commonly supposed that there is a great variety of aims in education. Considered in its narrower aspect, this is true; but if these aims are right aims, they all contribute to the higher one of character building, of efficiency, of practical judgment in everyday affairs. One makes the storing of facts in the memory the chief aim; another emphasises the skill in judgment; another, the skill of the hand. It is supposed that if a boy be taught to recite the countries and rivers of Asia in regular order, if he be taught to do certain problems in arithmetic, and to parse nouns and verbs, that his judgment will be so trained that he may know a safe investment. It is believed that whether he be taught to cane a chair, make a broom, or build a house, it will all in some way minister to the man. What is all this but the one idea in different forms: the idea that the call for action will develop power, and that power means manhood? The demands of life and experience with men and things must be so used in the training of boys that they may become forceful and useful men, able to take care of themselves and to provide for others who may depend upon them. When knowledge is the aim, memory is the toiler and examination the taskmaster. When

knowledge comes first, it must set aside true righteousness, skill, the finer feelings, and indeed the whole range of virtues; but when character is the major aim, all the higher faculties have their legitimate work, and a conscience void of offence encourages, chides, and inspires us that the right result may be accomplished. When skill is the aim, education becomes the old apprentice system, with definite and rapid demands for the repetition of a simple kind of action; and those who are thus educated become repeaters of oft-repeated things. They are skilful machines, made to do a definite work almost without fault, and yet lacking the fulness, clearness, range, and vigour of men.

Machinery and Manhood.

No one will question the value of machinery to relieve men from the drudgery of much of the world's work; but who can fail to see that the extreme divisions of labour which machinery has brought into our modern industrial life have resulted in making many of the workers so many fractions instead of units? I once visited a shoe factory in which a single shoe passed through more than eighty different hands. One workman did nothing but pile together three little bits of leather and drive a nail through them. Think of this occupation from morning till night, for a month, a year, a lifetime! Is there anything that withers more? A man's business ought to continue his education. As it is in the various lines of industrial activity to-day, machinery has been developed until no workman may longer carry out

a complete process. He is an operator of machines, a man who makes part of a waggon, a hat, a shoe, or a coat; a man who lives an endless round of fractions, the same fraction with the same reaction on his soul. He is a part of the pitiless grind of an industrial system, which in many ways fails to develop thought or action.

Unity of Aim in All Education.

With all this variety of aims, any careful thinker will recognise that each is only a part of the wide range of educational activities necessary to call out and develop strong, noble, and beautiful characters in men of widely different endowments. We not only need a true aim, but we need that practice which will establish habits of right action; nothing else will meet our purpose. There is a great deal of good intention and much high aspiration, but with it all there is need for a conscious recognition of the spiritual element in life and conduct. Our national life is permeated by a wonderful industrial activity; and this activity has resulted in such a development of the material world as has not been seen for two thousand years. We have unconsciously come to glorify force, to honour houses and lands, and title and power, without stopping to inquire how these houses and lands were gained, and without asking how the power is used. Let me plead for the consideration of the sources and uses of material wealth, and for a fuller recognition of the spiritual elements as a supreme necessity in all standards of life and plans of conduct. It is true that the material advancement of this age has made possible

many desirable things which before were beyond our reach, but in failing to consider life in its spiritual aspects we have lost some of the most valuable forces of our day and generation. It is not enough that we can cross the Atlantic in less than six days, that we can plant thousands of acres in our great West, and raise wheat to feed the hungry millions; it is not enough that we do these things, unless those who travel travel for a worthy purpose, and unless the hungry are fed in order that they may live righteously. Is there a higher purpose than that which is implied in the question "What shall a man profit if he gain the whole world and lose his own soul?"—what is the gain if the man shall lose himself to win a fortune? The inscription on the old tombstone, "Born a man, and died a grocer," is to-day true of thousands. With all our glorification of the advancement of this age, we shall do well to remember that the soul is still oracular, and that we must suffer for every time that we submerge the divine in our fellow men or in ourselves. It is the spirit that is chief, the spirit that should rule. The spiritual hunger must first be recognised and satisfied. The great end of human life is the accumulation of human wealth, and this wealth we call character.

The Aim in Character Building.

No one will question that salvation in its highest and best sense is the aim to be set in this work; and it is such a salvation as saves continually, and it is salvation for the individual and for society. We, forgetting, sometimes make our

aim, social culture, the training in good manners, the study of history or even of the Bible; but the aim should be the development in the individual of a character efficient for good, a character which will prepare to serve; and through the individual comes that larger service which ministers to the welfare of the community.

"And the entire object of true education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice."—RUSKIN, *Traffic.*

A Character Efficient for Good.

The old monastic idea, that the body is the enemy of the spirit, and that only by the abuse of the body are we able to bring about the triumph of the spirit, is now practically discarded. We have come to see that the body is right and true, and that with proper care and required discipline it may be made a power to help us on to God. We are made up of the physical and the spiritual, and upon the harmonious action of our different natures will depend the success in all the activities of life. It is first required that the body may be strong and healthy, in order that it may minister to right instincts and worthy desires. The great revival in devotion to exercise and the general participation in outdoor games is one of the best signs of our times, and pro-

mises much for the advancement of our people. Let the body be governed by a strong will, and let the mind be dominated by high desires and sustained by vigorous common-sense, and we shall have a character that right well becomes a man. Taking for granted the health of the body and of the mind, I venture to mention seven of the elements of a character efficient for good. Not that there is any reason why there should be seven instead of two, or twenty; but that with a few elements definitely stated, a teacher will work more directly to the right end. These are: love, honesty, insight, open-mindedness, courage, perseverance, knowledge.

Love.

Drummond calls love the greatest thing in the world. Paul names faith, hope, and charity, and concludes that charity is greatest of these. Christ himself has called love highest of all, and given as the great commandments, love to God and love to our neighbour.

Honesty.

There is an honesty that is wider in its application than the mere paying of one's debts or fulfilling his promise. It is the honesty of thought, word, and deed, and may be made to cover sincerity, truthfulness, and that rugged sort of honesty that establishes permanent relations.

Insight.

How many people who are really kind and noble in nature trample upon the feelings of a friend! And it is not because they would do this, but because of a kind of blindness which hinders them from seeing things as they are. I am led to place

insight very high in the scale of the virtues of character. It is not only the insight of the mind, but the insight of the heart. Here rest all the beauty, and glory, and success of "Put yourself in his place."

Open-mindedness.

By open-mindedness I mean that kind of selective receptivity which is unwilling to turn aside without examination of those things which are new and strange. I mean that attitude of mind which seeks for truth and all truth at any cost, and welcomes it as the highest satisfaction of a hungry mind.

Courage.

In a world so fraught with pain and loss, so filled with dangers, real and imaginary, a courageous heart is a thousand times more sure of winning the success which is permanent, than any other. And such a heart, by the very spirit of heroism which it manifests, is much more likely to preclude defeat than one more doubtful.

Perseverance.

It is not enough that we have love and honesty and insight and open-mindedness and courage; we must desire to do the right in the right way. We must have the right mind, and we must have that boldness which cannot fail. But more than that, we must have perseverance, which, if defeated once, twice, or thrice, returns to the attack. It is the steady dropping that wears away the stone, and the spirit of never-die which wins the victory.

Last in this list I place knowledge,—knowledge of one's self and knowledge of the world. Knowledge

from books and knowledge from one's own heart, and from the hearts of his fellow men. Knowledge is power. It gives breadth of view, makes one strong in the belief that he is right, and gives a new power to his efforts, because he is freed from bondage to the unknown. One must know his field. "The world fears the man of one book." To know deeply and well is the secret of victory.

Knowledge.

It is not enough in these days that people be good in the sense that they are not bad; they must be earnest, energetic, aggressive, and progressive workers of righteousness. It will no longer do for a person to be good, but he must be good for something. There must be in the character high quality and large quantity.

Positive Goodness.

Whoever has watched closely the result of the ordinary education due to home, school, church, society, and government, cannot doubt that the product is too small to justify the effort put forth. With all our machinery and all our effort, we generally fail to develop a sufficient amount of the man. Our work lacks in quantity, as well as in quality. Every child has a right to the highest and best development possible to his endowment. Our students should have better control of themselves; they should be able to use themselves; they should be more, in order that they may do more. We do want higher quality; but just as truly we want more quantity. We must have the best and more of it. We need the highest type of man: the one

who pays with what he is; there are others who pay with what they do, and a few who pay with what they say, but the cheques of the last always go to protest, and the other two paymasters are becoming more and more recognised.

The Religious Element.

There is no factor in education that will contribute more to this end of quantity and quality than the great religious element. Here, if anywhere, is to be found the dominant motive which with a sleepless vigilance will cause a child to make the most of himself. Says President Dabney: "The true education trains men to think right on a straight line, to feel right, to will right, to do right, and so to be right; it makes character not only of moral abstract goodness, but in practical efficiency—a character that does good things." Now, for the development of this character that does good things, there is needed a definite, sensible, religious training. Even wise old Cicero in pagan Rome had already seen that there must be training for right living, and that the laws which govern such training might be organised and stated.

"It should not be claimed that there is no art or science of training up to virtue. Remember how absurd it would be to believe that even the most trifling employment has its rules and methods, and at the same time that the highest of all departments of human effort—virtue—can be mastered without instruction and practice."—CICERO.

For the development of a sound character there must

be a right aim and right methods. What would be thought of a master builder who should begin to rear a palace without plans and specifications; of an engineer who should attempt a Brooklyn Bridge without all essential knowledge as to the location of the structure, the character of the materials, the arrangement of the parts, and a knowledge of the strain which would be likely to come upon every abutment, beam, or cable? What farmer would venture, with hopes of harvest, to plant a field without considering whether the seed were adapted to the soil, climate, and season? What engineer would throw the lever of the engine which would carry his train down the track without first considering whether it was to lead to the destination desired? In short, is there any sensible man who does not consider aim as fundamental in determining his course of action?

The Aim Determines the Action.

It is not enough that something be studied, but that thing must be studied which will contribute to the growth of the higher nature and the enthronement of the will. No time-honoured customs, no preconceived notions, sacred or secular, lay or ecclesiastical, must be allowed to hinder the choice of right material and the abandonment of that which fails to serve our purpose. The good of the child is the supreme end. If we believe facts are to educate, our curriculum will abound in facts. If we seek skill, our curriculum will abound in exercises. If we seek feeling, we will provide

The Aim Determines the Curriculum.

abundant teaching in the field of emotion. In short, whatever our aim, we will offer the material which contributes to that end.

The Aim Determines the Method.

When knowledge is the end to be gained, all forces focus upon loading the memory with facts. There must be classification, repetition, drill, words! words! words! until the head is weary and the heart is sick; but with character as the aim there is a wider range of activity, and a range which seeks the development of all the powers. The purpose is to make something greater than a scholar, it is to make a person, a man, a woman, ready for the duties, exigencies, joys, sorrows, hopes, and aspirations of daily life. To this end, the method of teaching is varied to suit the needs of the growing child, and changed from time to time so as to give him that wide range of activity which will insure a regular, systematic, and wholesome development of his powers. I have often wondered that we have been so long blinded to the great lessons which the good Father is teaching us always. We have the change of seasons, with the inviting, hopeful days of spring-time; the steady, sturdy growing days of summer; the quiet, ripening, completing days of autumn; and the cold and changeful days of winter, giving variety, encouragement, vigour, and inspiration. Nature on every hand calls to us with a thousand voices, teaching us new lessons with the changing days, lessons which develop life and character. It is we who

have chosen the humdrum, the commonplace, the ordinary, the monotonous. How the nature of the child calls to us with silver voice to climb the heights!

When character is the aim, the work no longer seems petty, but with a proper vision and a finer insight there is born a patience which fails not, a love which suffers long and is kind, a joy which springs from faith in the final outcome of work, wisely directed and conscientiously done. If character is our aim in education, and we strive by our work to exalt in the minds of the students not only the love of good things, but the disposition and determination to do them, our love and theirs become radiant. If, by the training we give, we can insure to them the power to carry out this determination, how marvellous is the inheritance into which they enter, and how large becomes our calling! In the light of this high aim, material, didactic, cheap, or common service is no longer acceptable; methods unsystematic, unacceptable to the young mind, are no longer permissible; and the spirit, impatient, petty, and perverse, is no longer possible. The high aim of character demands a worthy curriculum; wise and just methods; and a teacher of broad, sympathetic, and noble spirit.

The Aim Determines the Spirit of the Teacher.

Our aim in education must include the religious element, because religious instinct is a part of man's nature, and rightly considered is one of the most promising powers for the development of strong and worthy

motives. These motives, as they enter deeply into the life of the child, become more and more an agency for good, accomplishing large things and vivifying the whole nature, strengthening it with purpose, and re-enforcing it with a determination and a perseverance which overcome all obstacles.

The Religious Element Is Fundamental.

It is not to be denied that there has been much unwise teaching of religion, and that holy things have often been presented in a way to repel rather than to attract the unperverted nature of the child. There is much need to warn against blindness and hypocrisy. But the teacher who accepts this responsibility must not hesitate. The desire for the divine is fundamental, and every heart has its longing for that Power which is above and beyond itself. The child will find a welcome. It was the Master who took a little child and set him in the midst of his disciples, saying, "Of such is the kingdom of heaven." When the young man came and kneeled in humility, Jesus, looking on him, loved him. His hand is still extended. In every land and in every civilisation there have been earnest and true seekers after God. This yearning belongs to the human heart.

"All the world over I wonder,
In lands that I never have trod,
Are people eternally seeking
For the signs and steps of a God?"

History teems with examples of individuals and races

that have been seeking after God. Child and philosopher have felt the same longing and uttered the same cry; often it has been a cry in the silence of the heart, but none the less masterful, and none the less absolute in thought and conduct.

The True Reason for Religious Culture.

Founded as it is in the nature of man, the yearning for the divine can scarcely be stifled. After allowing for all the mistakes and errors and crimes wrought in the name of faith, any student of history must conclude that it has been one of the great motor agents in the world's progress. A far vision and a supreme faith have made men great.

Count me o'er earth's chosen heroes,—they were souls that stood alone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

LOWELL.

How to Make a Child Invincible.

The religious element is one of the unconquerable forces of individual character. If you would lead a child to the highest, equip him with all aims and aspirations which have their basis in the divine, and you will make him invincible.

We think of Joan of Arc, marvellous in her insight, unequalled in her accomplishment, surpassing the

hope which could be founded on human probability. She wrought as one in touch with the Infinite, and won success hearing the voices which were not of earth.

How Mightily Faith has Wrought in Human Life!

Out across untried seas, into realms which the wildest imagination had but dreamed of, braving unknown terrors, disregarding the indifference and atheism of wealth and power, the intrepid Columbus, moved by his sublime faith, pressed to the shores of the New World and added a continent to the territory of civilisation.

So with Loyola, who traversed many lands and mastered civilisations, wrought out systems and planned organisations which commanded the courts of all Europe, that he might nourish the faith to which he had given his life.

There was Luther, who, in the sublimity of his heroism, divided the organised ecclesiasticism of the western world, and turned it again to the foundations of a pure faith.

There were Latimer and Ridley, who gave themselves to the flames that they might bear testimony to a faith which made them invincible.

There was Wesley, with the learning and culture of Oxford, who, moved by a zeal for righteousness and by his love for his fellow men, preached a reformation which stirred all England, and turned the course of life and thought in channels affecting the current of civilisation to our own day.

There was Gordon, master Christian and master soldier, Christ-like among savants or savages.

There was our own Washington, who, in the dark days of Valley Forge, knelt in prayer to seek strength for the making of a nation.

There was Lincoln, who, in the trying hours of the great Civil War, turned again and again to the Unseen One for solace and for comfort.

The story is everywhere the same. Priest and patriot, soldier and scientist, men of learning and men of untaught sense, lovers of their kind and workers for righteousness, everywhere have been sustained and soothed by an unfaltering trust which led them through many a dark hour of struggle and brought out their lives triumphant, to be guides for the people, beacon-lights to the true eternity.

The religious element is one of the irrepressible forces in civilisation. Brave old Mohammed, warrior and prophet of God, had caught the far vision, and led his forces from victory to victory. Cromwell's Ironsides were invincible because they believed in God; so the missionaries in the heart of darkest Africa; the Continental Army under Washington, the man of prayer. Faith has ruled the world, will rule it; faith is invincible!

Faith Makes Nations Great.

But this faith, marvellous as a motive power, must from age to age be guided by knowledge, and restated, subject to the great laws of truth. Growth is a law of life; readjustment has always been necessary; and

without pain and without protest we must not only allow, but welcome, the adjustment of the religious ideals of the past to the life and activity of our own times. Such adaptation of our religious inheritance to the needs of to-day is the price of its continuance.

The Old Faith in New Forms.

No student can afford to neglect or ignore our religious inheritance. It is the crystallisation of great ideals, rich, noble, worthy; it is the gathering together of the best that man has known and thought and felt touching this relation to his God and to his fellow men; it is the master principle of conduct which has ruled thought and governed action; and he who would be a guide of children, working out in them the finest and best character that their endowment will permit, may as well hope for a good harvest with only half a sowing, as to expect a good, strong character, with the moral nature of the child untaught and his higher nature unquickened.

The Religious Inheritance.

But the price of this teaching is beyond any other. The teacher or religious reformer, who would readjust old standards and establish the old truths in a new form, must be in earnest. Of him the world requires, as proof of his sincerity, the marks of the nails in hands and feet. No temporising son of ease, no man seeking his own comfort at the cost of the great work committed to his hands, will ever win confidence, will ever accomplish this work which he has dared to attempt. He, like John and James,

The Cost of Teaching.

may declare himself able to drink of the cup of his Master, and to be baptised with the baptism of service which Jesus sealed with his life. But he must make full proof of his earnestness, and spend himself unto death.

CHAPTER III

THE INSTITUTIONS OF EDUCATION

The Home

THE ideal home requires the husband and father at the head as keeper, guide, protector, provider, and director; the wife and mother as the nourisher, the caretaker, the comforter. The children are not only the results of the union, but the objects of care, to be sustained, developed, and to receive into their lives preferably the finest and best of the natural and acquired characteristics of the parents. The home provides for the perpetuation of the race, and for handing down from generation to generation the best that has been wrought out and won from contending forces in the struggles and growth of the children of men.

Development of the Individual.

But the best and greatest of all is the development of the individual, the opportunity for the growth and the unfolding of the human soul. The home is to furnish that environment which will allow the incipient man to come to his own estate. When the home is rightly thought of by each member, it will be so placed that the varied forces

playing upon the active Self will result in a development that will carry the human standard a little beyond that attained by the parent; it will be an improvement on the family type. The greatest need of the world is better men, of finer instincts, higher purposes, more abiding aspirations. For the development of a strong man there is no agency equal to a good home. This home must be protected from many of its self-styled friends, who are, though unwittingly, often enemies.

Enemies of the Home.

A score of forces in modern life are contending against the home. There are the many outside demands which make it almost impossible for the members of the family to enjoy the ideal home life about their own fireside.

There is Society, with its inexorable claims; the Club, with ties noble and ignoble, with its ends wholesome or vicious; Politics, with its pressing demands; Business, marked by fierceness of competition and a pitiless exaction which allows no rest; School, which demands the time of the children day and evening; the Church, with its meetings every night in the week and all day Sunday, some of them of questionable utility from the standpoint of character making. We are a people who congregate and organise, until it has come to be said that wherever two or three Americans are gathered together there are a president and a secretary. We organise and organise, and each new organisation makes a series of new demands.

There is the great boarding-house problem, which has

come to be one of the mighty forces to substitute artificial ties for the more exalted natural ones. This life begets a superficial way of acting and thinking. Any man will fight for his hearthstone, but where is the man who will fight for his boarding-house? It is a serious personal lack when the rich love of the human soul cannot strike deep its roots in a strong, nourishing soil which promises permanence. Herein rests one of the greatest advantages in owning property: character gains an element of permanence, if it has time to grow without being disturbed. But the abuse comes when, instead of owning property, it owns us and we become slaves to our possessions. Many a man has begun with a home which was at first a place of shelter and comfort, but as his goods have increased little by little, his possessions have come to own him. Remember that the man who wants little is always rich, and the man who has much is not always rich. Sometimes a man owns a house: sometimes the house owns the man. It is better for the man to own the house, and for him to bear in mind that a very big man can live in a very small house. This life can give at best one thing—contentment. To illustrate:

"I once had a summer place," said Dr. Shrady, "named 'Pine Ridge,' seven or eight miles north of Kingston. There were pleasant roads round about, and almost every day I went out with a team, driving myself. One day when driving alone on Albany Avenue, Kingston, a butcher's boy, mistaking me for a

coachman, and seeing I had no companion, hailed me, shouting: 'Say, John, can't you give a fellow a lift?' 'How far are you going?' I asked. 'Only out to General Smith's,' replied the boy. The urchin sprang to my side when I nodded my head, and after we had started said: 'Whose rig is this?'

"'Dr. Shrady's,' I replied.

"'Oh, yes. That fellow from New York. He lives in "Pine Ridge" by the river. Do you work for him?'

"'Yes.'

"'How much does he give you?'

"'My board and clothes.'

"'Is that all? Well, he gives you pretty good clothes, but you could get more than that. Major Cornell's coachman gets his board and clothes and $30 a month besides. How long have you been working for this man Shrady?'

"'Ever since I was a boy.'

"'Never worked for anybody else?'

"'No.'

"'Well, maybe that explains it. What do you do for him?'

"'Oh, anything he wants me to. I wash him and dress him in the morning and then I take him down to breakfast and feed him. During the day I am his man of all work, and when night comes I undress him and put him to bed.'

"'Great Scott! Is he as old as that?'

"'Oh, he 's about my age.'

"'Must be an awful lazy fellow, is n't he? Do you like him?'

"'Sometimes I do and sometimes I don't. Occasionally I think he 's a very good fellow; then again I see him do very foolish things. That makes me want to run away and hire out to some one else.'

"'Why don't you?'

"'Oh, it 's no use; I cannot. I have to be satisfied.'

"'Well,' indignantly asserted the boy, 'I think you 're a fool. But here 's where I get off. Come over to Kingston any day, John, and you can get a job with better wages than your board and clothes.'

"Then I bade him good-bye, knowing that he was mistaken. Every one must work for himself—he cannot run away,—and the best wages he can get will be his board and clothes—with variations."

There is a great need for right ideals and a high conception of the duty and opportunity of the American home; for right ideals of this sacred institution and of its wonderful possibilities in the training of children to be definite, positive forces in carrying forward the world's work. The home is the greatest school of all, and all other institutions, social, educational, or religious, must stand aside to allow the chief one opportunity for its perfect work. But the home must recognise its responsibility.

The School

"The teacher is the soul of the school." This is a

true saying, and just in proportion to the richness of the teacher's life, the fineness of his thought, the touch of his aspiration, and the nobleness of his nature will these excellences be found in the character of the child. Imitation is the child's great characteristic, and through the agency of habit we may by means of ideals and intelligent practice form the child's character as we will. And yet the school is more; it affords an opportunity for practice in community life, for putting into actual service those virtues and excellences which will form such a pleasing characteristic in the adult when the child that we admire, love, and cherish comes to maturity. Here is found the opportunity for recognition of the rights of others, for the development of that larger selfhood which counts service one of its highest privileges. Here lies the beginning of society, the disposition to adapt oneself to the needs and happiness of his fellows, a disposition to avoid some of the narrow and petty and backward steps in human association. But the school has its limitation. It is very artificial. Demands there made are less vigorous, less forceful, and sometimes less wholesome than those found in actual life. The school world is often so unlike the real world that it leaves a false impression of man's aim in life, and sometimes it gives a wrong ideal.

The Teacher the Soul of the School.

I have known hundreds of teachers, many of these in their school life, and not a few in their private and home life, and do not hesitate to affirm that, all told,

there is not to be found in any other calling a larger number of patient, conscientious, self-denying men and women who are giving to their calling not only time and thought, but the richest love of hearts that often go alone because of these changing ties.

Character of Teachers.

But the school is a burden bearer! Whether it be lack of manners, lack of intelligence, lack of religion, or lack of sterling honesty, we are too often disposed to charge it all upon the school.

Society

Society is a growth, and the form depends upon the social ideal which prevails. The independent spirit of democracy among us has been adverse to the highest development of the social ideal.

The One End and the Many.

Every man has acted for himself. Business and Society have glorified competition, but it has been at fearful cost. The more thoughtful men in business have seen the economy of combination; the more kindly women in society have seen the goodness of helping others, and found to their joy that acting thus they rose the faster. The ends are not opposed. The highest development of every one is for the common good of all. There are signs of a truer recognition of the work which society may do for its members. And recognised or not, its influence is positively all-powerful.

As time goes on, we may hope to discover better methods of organisation and less expensive means of reaching the high end of mental and spiritual culture for the individual, and so for all.

Society is a real educator, and this work is wrought not alone nor chiefly by the definite lessons which it sets out to inculcate, but by the atmosphere with which it surrounds the growing child. His ideals of life, his purposes, his methods of accomplishing these purposes, all are modified by the powerful influence of the social instinct and social requirements which impress themselves upon the Self day by day. I am continually impressed with the thought of that paramount influence which we call environment. It comes like a rolling sea upon the shore, returning again and again to impinge upon individuality. If the Self be strong, the struggle will call out the best, and there will be a growth to be approved; if the Self be weak, these external forces will subdue it and render all its accomplishments cheap and commonplace. Not alone the social and spiritual demands of society, but the economic demands play a large part in the development of character.

Society's Stamp.

One's occupation should be a strong factor in the development of the soul life. There are two reasons for following any particular work, a good reason and the real one. Too often the real reason is an economic one, which calls upon the man to perform services of a kind that break the

The Occupation.

highest law of his being. Money he must have. He cannot escape, and he ought not to escape those demands by which he is to render service, to create value, in return for what he receives from the world. But it is little to be desired that a man should coin his heart's blood, his noblest aspirations, for the cheap things by which to live. If our economic life were on the right basis, nearly one-half of our waking hours each day would be spent in physical exercise. Not perhaps in exclusive physical labour, but in labour so far physical that we should find health for the body and rest for the mind. The value of both mental and physical exercise in turning one's life in a way to provide for the health of the whole being cannot be underrated, and if the occupation does not afford sufficient scope for the exercise of both parts of the nature, then there must be enough leisure to make it possible to supply that need outside of the required field of labour.

The Motor Side.

Our plan of education ought to provide for steady practice in promptness and accuracy. We are coming more and more to recognise the great value of the motor side of our lives; to have a keener recognition of the place of action; action subject to will, and action with the aid of the intellect in the daily development of character. It is now recognised that no thought is complete until it has been expressed in action. We have not only the eye-minded child and the ear-minded child, but the motor-minded child, who must express the ideas and impulses of his

inner life in some form of deed. For the eye-minded and the ear-minded people, the school forms of expression are often sufficient; but for the motor-minded person, some kind of action is absolutely necessary for the best expression of himself and the greatest development of his powers. There are many people whose whole nature cries out to do rather than to be or to say. They are those who are born to pay in doing; and we can no longer rob them of their heritage. Besides, the world needs doers as well as thinkers; and it is the problem of the teacher to provide, for children of this kind, abundant opportunity for activity. It must, too, be that kind of activity which has in itself large worth. No child wants to spend his time and thought on doing work that is of no value. "Do the things that are worth while," should be a motto for early childhood and for later life. It will beget a seriousness of mind and an earnestness of action that will lead directly toward the accomplishment of worthy results. No man of the right spirit is willing to wheel an empty wheelbarrow day after day simply for wages; and any teacher who keeps his students, young or old, merely marking time is guilty of a great moral wrong. He is doing his part to vitiate the right values, and to establish the habit of industriously doing nothing, which is one of the greatest curses of our time.

The employer in all the higher walks of life expects and demands of his employee prompt and hearty service, but he cares quite as much for the spirit in which

it is rendered as he does for the absolute service itself. We have hardly got down to the true foundation of work. It has long been regarded as a thing to be avoided, if possible; but, in truth, work is a necessary condition of health and life. It provides for the development of body, mind, and soul. Industrial conditions are in many places so hard that it requires all of one's effort simply to earn a living. That has led to a wrong view of the scope and purpose of labour. The man who works is the man who creates, and in his work he should find that condition which will develop his soul, insure him health, and give him the sense of being a real contributor to the progress of his kind. The idea has come down to us that the garden of Eden was a paradise because man did not have to work; but the reading is, "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." He was there to take joy in the beauty of the garden and in the fruits of his labour. The world still has much of the drudgery; but there is a large field for a wholesome and inspiring activity, for a kind of work which makes for the joy of life, a work in which the products shall be worth the effort, a work which one does with the free purpose of his soul in order that he may express himself by reaction on material things. It finds expression in the joy of the gardener in the beauty of the rose, in the pride of the orchardist in his luscious fruits, in the thrill of the musician in the divine harmony which he

The Spirit of Service.

has created, in the joy of the artist in the beauty which rises in the path of his brush; it is the joy of work and the beauty of creation which give charm to service. The spirit of the artist in the toiler consecrates the work to highest uses.

With the large place of machinery in modern life, man has been released from much of the drudgery, and may be more and more a working force in spiritual domains. All the surroundings have need to be such as will secure his greatest efficiency as a spiritual worker. Not least among these is the spirit of hearty service that reaches toward better things; the true religious spirit indeed permeates the whole field of service and makes one strong beyond the strength of bone and muscle. It is the heroic spirit that prevails.

Development of Feeling.

There is a large service which society may render the individual in the opportunity for the development of feeling. Feeling constitutes one of the great forces in the individual life, and makes its subject valuable just in proportion as it is directed by judgment and will. The heart is a mighty factor in all executive lines, and gives vigour, grace, and effectiveness to whatever is worth doing in any sphere outside of the daily material demands.

Government

The primary purpose of government is to administer justice; whatever other office it may assume, there

must be a serious and well directed attempt to administer justice. For the growth of the individual and of the nation there is no function more important than this. The government should afford protection to the citizen, and a sense of security, without which the highest development of the individual life is impossible. It is the office of government to promote the common welfare, to provide for the highest general and individual good, to make possible to individuals in a community those things which cannot be enjoyed by one when acting alone; all these contribute to the greater growth of the Self. Every community has something more or less well defined, which people call public spirit, and just in proportion as that manifests itself, and receives recognition in individual life, will the child fill his place in the social order.

Primary Purpose.

In our country the act of governing educates, because it keeps before the mind of the student the great questions of human rights, and brings into frequent and recognised contrast those interests which are the concern of all, and those other interests which are the concern of the few. In the great tide of national life, we are likely to forget that no man is really a patriot unless true to his own community, and that the highest service he can render to the State is to be a good citizen in his own neighbourhood. Again and again the election of the right councilman or school trustee is of greater importance to the community than is the

election of the President of the United States. Not that the one should receive less attention than now, but that the other should receive more.

The Church

All through the ages, the Church has been one of the great conservative forces. The pages of history and the experiences of men have laid away the lessons of the greatest value; but any close examination of the history of the Church will show that it has been one of the most fruitful fields of ignorance, tyranny, and oppression. To-day the modern Church is divided into scores of sects, each striving to surpass or overthrow its rivals. In many cases religious truth is so diluted that there is but a small part of it in the local organisation. We have good need to go again to the sources of our Christian faith, and ask of the Master himself the lessons he would teach to the children of men. In our industrial and commercial life we have not begun to apply the principles of the Sermon on the Mount. Not only this, but the Church has assumed that these cannot be applied, and demands that its ministers so preach to the people as to keep them in good conscience by urging them to observe but the petty requirements of law, while allowing them to neglect the great principles which Jesus came to do and to teach. See how far we have gone from the Master's teaching!

A Conservative Force.

Christ said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." But we say: "Blessed is the man that carries his head high, and assumes virtues and worth which he does not have. If you do not speak well of yourself, who will speak well of you?"

Christ said: "Blessed are the meek, for they shall inherit the earth." But we say: "Blessed is the man who sounds his own trumpet before him; it is the man who advertises himself that wins. The humble are tramped upon."

Christ said: "Blessed are the pure in heart, for they shall see God." But we say: "The man who tells a low story is a jolly fellow," and if he steps aside from the path of purity, "A man ought to have a little liberty." However base his conduct, we forthwith restore him to good society, our best homes welcome him with a smile of approval, or at most a sigh of weak excuse.

Christ said: "Blessed are the peacemakers, for they shall be called the sons of God." But we say: "Blessed is the man with the chip on his shoulder, for he rides by unmolested. He shall rush into wars near and far, and at the end his nation will give him a triumph."

Christ said, "Ye are the salt of the earth," but with it he couples the statement, that when the salt has lost its savour "it is thenceforth good for nothing but to be cast out and to be trodden under foot of men."

Christ said, "Ye are the light of the world," but the light has been put under a bushel and those who should walk by it are now groping in the deep darkness.

It was also he who said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

The prayer and conference meetings have a value not to be underrated, and contribute in their own way to the quickening and development of individual life. But unfortunately they are counted the spiritual thermometer of the Church. It is greatly to be lamented that there is no dynamometer to test the motor forces. It is assumed indeed that all who like to work like also to pray in public; nothing can be more untrue. There are at least three distinct types of temperament, and not more than one of these finds its highest gratification in the public church life.

The Spiritual Thermometer Idea.

From the time of the Middle Ages until the present, the emphasis has been laid upon the meditative side of Christianity. The ideals here established, and the requirements here imposed have appealed most strongly to the emotional type of character. In the missionary field there has often been an abundance of love for action, but the general belief that there should be a radical separation between sacred and secular things has closed this line of activity for the local churches; and, as a result, those temperaments which express themselves chiefly through action have not found in the Church that which their nature demands. This impulse toward action is stronger in

Like Pew, Like Preacher.

men than in women; consequently women have found in the Church place for the satisfaction of some of the deepest demands of their natures; while in many cases men have not found such a field, but have absolutely been restrained from the manifestation of those elements which make for vigorous and active righteousness. As a result, men have become a minor factor in the churches. Since women have constituted a majority of the congregation, it is perfectly natural that those elements which women most approve and admire should be emphasised in the pulpit. Woman's greatest service to society and in the scope of human life is to praise aright, and her praise has determined to a great degree the character of the teaching which should be given in the pulpit and in the conference meeting. Accordingly, religion has taken on much of gentleness and charity, and forgotten the virile elements of strength and truth. There is no real reason why the highest and finest type of Christian character may not at the same time be marked by great vigour; but from the time of the Revolution until the most recent years, the Church has occupied less than its rightful place in the social and political life of the community. Before the Revolution, the Church, and particularly the minister, was the most important element in colonial life; but the traditions of the Church reached back to England. Many ministers had been educated there, and not only the traditions but their love reached back to the mother country. Then came the separation, and in the long

struggle for American independence many a minister found himself on what afterward proved to be the wrong side of the conflict. Not a few of the Revolutionary fathers were lawyers and men engaged in walks of life other than the ministry. The ministers had failed, and the sceptre fell from their hands to be taken up by the lawyers, who have held it ever since. Public activity and the dominant social interests found their centre elsewhere than in the churches. From that time on minor forces and inferior agencies have determined what should be thought and done inside the Church and out. For illustration on the side of the Church, take the young people's movement. When it came, the time was ripe, and it spread over the whole country; but in a short time the meetings had withdrawn from the regular life of the Church the vigour of youth which is so much needed there; and in not a few cases the young people's meeting was invaded by older people, who insisted upon a stereotyped Christianity with the full adult and feminine interpretation of its life, which would allow comfortable quarters only for those who were endowed with the emotional temperament.

The Church does not Meet the Needs.

No sane man will deny that the Church is one of the truest and best agencies for righteousness among us, nor can he shut his eyes to the fact that it is not meeting the needs of the time. The people have gone away from it; it must reorganise in its real purpose and methods. Thousands of the children of the Church grow up and

fall away without being pledged to righteousness, and often without thought of making that the supreme concern of their lives. There is no better test than that proposed of old by the Master, "By their fruits ye shall know them." The moment we think of the work of the Church there rings in our ears, "These ought ye to have done, and not to leave the other undone."

There never was a time when the test of actual service, the value in use, was applied so pitilessly as now to all human institutions. The Church has made a long and losing warfare against science, she has stood with the conservative and non-progressive forces in education, she even long defended some of the crying evils in the social life of the times, including slavery and the rum traffic; but this is the hour of her leadership if she will gather the forces and lead to victory. On every side there is seen a new interest in social needs and social institutions. There is a disposition to lay aside the blind observance of ecclesiastical forms, if by any means life may be brought to the people. The slow, decrepit hand of the ages seems to be weakening its grasp on her, and there is large hope of a new, strong, and wholesome movement which shall redeem the people, which shall sanctify human life and exalt human character.

Horace Mann said, "Let the next generation, then, be my client."

The Church is already alert on this line, and may find in the Sunday-school one of the most helpful and

effective agencies to usher in the kingdom of God; but it is not the Sunday-school of the past, nor even of the present. The Sunday-school must be planned to meet the great needs of the time; the need for the old type of school has passed away, and with it that type of school must go.

CHAPTER IV

THE INSTITUTIONS OF EDUCATION—*Continued*

IN these days when everything is brought to the test of results, when people seek to determine by experience the profit in any course of action, it is natural that the Sunday-school should be called in question. I am not insensible to the great work that it has done, nor to the fact that it has called thousands from darkness to light, and given impetus to the religious life of many a growing Christian; but just as we examine the day-school with keenest scrutiny to determine the educational waste, and just as we censure everything which yields small returns from large investments, so must we look upon the Sunday-school and bring it to the test.

The Test.

The first great charge to be made against the Sunday-school is that of wrong aim. The Sunday-school has been in fact, if not in theory, held to be a place for social gathering, for a kind of moral preaching to children, with a vague hope that although the teaching was done in a haphazard way the results must necessarily be good because the intention was good. It is often held that

Wrong Conception of the Work.

attendance at Sunday-school is necessarily a virtue. That is very far from the truth. In many cases the child would be better off not to enter the atmosphere which in not a few schools is characterised by a degree of irreverence and weak sentimentality subversive of all true character. The great aim should be the development of sturdy, right-thinking manhood and womanhood, and whoever falls short of this or fails to minister to this end is blind to the very purpose and life of the institution.

Lack of Definiteness of Aim.

There can be no sure hope of success until we set before ourselves a definite aim and seek to accomplish that in a common-sense way. It is necessary to analyse pretty closely those things which are present in a forceful, noble character. Having considered this, we find ourselves in readiness to do something to accomplish this work. Further, we must take into consideration the character of the child as he is; and in the Sunday-school we must take into consideration the natures and tendencies of the children, or at least of the leaders of opinion in the Sunday-school.

Defects in Curriculum.

We must never lose sight of the fact that the most important in all work which has character-making for its end is not the curriculum, but the personal element; that is, the direct inspiring influence of the living teacher. There is no way of making a truth prevail equal to that of incorporating it in an interesting personality.

There are two serious charges to be made against the school from the standpoint of curriculum.

The first charge is this: Many things are offered which are not closely related to the life of the child. This results in two evils: 1. The child does not learn. 2. He forms the habit of receiving good things without any thought that they are to be practised in daily life. Our test has never been, "Does this information suit the needs of the growing child?" but, "Is this in harmony with the practice of our branch of the Christian Church?" "Will this meet the approval of the ministry?" "Is there a sufficient amount of Christianity in these things which we are teaching?"

The second serious defect in the curriculum is the lack of a definite plan for practice in righteousness. "Not he that repeateth the name, but he that doeth the will." The whole nature of the child cries for action. What do we offer? Missionary meetings, prayer meetings, Bible verses—things good in themselves, but with words altogether out of proportion to deeds!

We must meet this need for action in the Sunday-school, or lose the boys; the most of us prefer to lose the boys. It would not be proper, it would not comport with tradition, to have the child do the dozen and one things for which his nature is crying out; in short, we decree that if he cannot take our Sunday-school in our fashion with our interpretation of what is good for him, we stand to the idea that he may go to destruction, the faster the better,

Our Choice.

—and then we charge the whole thing up to his natural depravity, or original sin, or some other of the theological scapegoats, which are really only poor excuses for our blindness or our stubbornness. In the theological seminaries and among Sunday-school teachers the great emphasis is put upon the study of the Bible, instead of upon the study of the child. Religion did not come out of the Bible, the Bible came out of religion; it is God's message to the soul of man.

Lack of Right Officers and Teachers.

With very many teachers and superintendents the ideals are low. Many a superintendent holds his position because he is the man of influence in the community, or because he is able to contribute a large sum of money to some church benevolence, and not because he is well qualified to deal with children and to preside over the intellectual and spiritual processes of unfolding minds. Many a teacher does his work only because he gains a certain standing in the community, and he likes to comfort himself in the thought that he is doing some good on Sunday to make up for the lack of vigorous adherence to high ideals through the week. The methods pursued in the Sunday-school are usually so far below those practised in the day-school that the children must have far less respect for the work there undertaken than for the work accomplished in the day-school.

It is often urged that good officers and teachers are not to be had; that the strong man and woman of the

community will not give time to Sunday-school work. This is only in part true. When the Sunday-school seeks to do something worth while, strong men and women will help, gladly and willingly. Let the Sunday-school undertake work worthy of the best people in the community, and these it may have. There are two things that must be set very definitely before Sunday-school officers and teachers. First, the teacher must secure tangible results; and, second, he must secure these in a satisfactory manner. The Sunday-school ought to be the Church at work for character in young and old. It is not a parade ground, but a field for the keenest and most thoughtful insight, a place for a deep interpretation of the great needs of child life, with all possible efforts of the religious organisation marshalled to meet these needs. We have been so long accustomed to have things stand just as they are, and to accept the dictum that "Anything which is done with a good motive is good," that it seems harsh to say that many of the best men and women in the Church are wearing themselves out in doing things for which they are ill-prepared, and some of them in attempting things which they could not do if they should live a thousand years. Our church, our Sunday-school, our young people's society, is organised chiefly to train the emotional type of human temperament, and not to meet the many sides of human character.

Good Officers may be Had.

Just at the age when the child is all alert for action,

when he demands a field for the development of his energies, and when, above all, he needs direction, when his nature is open, hungering and thirsting for the spiritual life, we insist upon a life of quietness, of steadiness, of propriety, a life of conformity, of stagnation, of death.

No Provision for Action.

It is a fatal fault to multiply societies and organisations in the school, instead of allowing opportunity for more practical growth in right lines in fewer societies. Let the general organisation be wide in its outlook, and practical in its methods. It must be suited to the child's needs. There is a wide difference between a child's religion and a man's religion; and if we are to believe that God has made the world right, it is probable that a child in his religion comes as near to pleasing the Father as does a man in his religion. A child necessarily does everything with a certain lack of finish. His religion is a part of his life. He has not lived long enough in the world to adjust himself wisely and carefully, and, as a result, is guilty of many rather serious faults, from the standpoint of his elders. It is absolutely wrong to hold children to the same standards as adults. They should, for persons of their age, reach just as high standards as adults should reach; but the same standards should not be set. The child is full of spirit, energy, enterprise, and life. If we can get good deeds, noble impulses, and generous action from the child, we are going far toward the attainment of the

A Child's Religion and a Man's Religion.

ideal religion for him. The child must not be less noble than his age will warrant, but we must not force upon him the peculiarities and staid manners of adults. The greatest calamity that can befall a natural, healthy, growing child is to have his religious life forced, to insist upon picking open the delicate buds of character before they are sufficiently mature to blossom out into noble and beautiful words or deeds. The child is not in the introspective age. One must go far to find a wiser statement of the situation than these helpful words from President King:

" . . . the kind of expression specially called for in religious education is active service for others. Any really useful work has here its religious value. To avoid pride and priggishness and introspection, especially in the case of younger children, it is probably distinctly better that this attempted service for others should not be in lines that could be thought to be peculiarly religious in the narrower sense. The simplest self-forgetful work for some practical cause—the cup of cold water in the name of a disciple—will meet the case. . . . Getting children thus to take an interest, for example, in the protection of animals, in the protection of the defenceless, in the cleanliness and beautifying of the town, in the cultivation and giving of flowers, is not without its value."

Life and character have their practical side; and whoever undertakes to work in religious things without attending to practical conditions will fail to do his

definite work. I know that we have hard conditions to meet, I know that the world is thoroughly wedded to the idea of religious institutions on the old lines; but there is a growing company of earnest men and women who have laid aside preconceived notions, and who come day by day with open hearts to learn their lessons from the child and from the Master who said of the children, "Of such is the kingdom of heaven." And as these people wait in the presence of the Divine, there come to them a clearer vision and a finer insight, and they are willing to let go all pretensions and show, if they may have the reality. They are first sincere with themselves, and then they find it easy and joyously successful to be sincere with the children that they try to teach. We must awake on this subject of religious teaching, and we must recognise that the greatest field of Christian work is with the young.

The Better Way.

I do not object to efforts for saving men and women who have gone astray—I rejoice heartily when the drunkard is reclaimed from his cup, or the immoral one from his evil life,—but the same energy that is spent to reclaim these would save a score of children from the need of such reclamation. For work in character, and to establish the kingdom of God, youth is the chosen time. "Where anything is growing, formation is a thousand times more valuable than reformation." It is now generally recognised that whatever is put into the mind of the

The Time to Work.

youth of this generation will appear in the adults of the next. Accordingly, every genuine or pretended reformer seeks to put his special ideas into action in the school. "The mind of the child is wax to receive, and marble to retain." In recent years we are coming to understand that adolescence has not only its peculiar temptations and dangers, but its marvellous opportunities. It is then that the character of the boy may change its whole direction, and that his ideals may widely improve. To be sure, with right conditions, there ought to be a unity of growth from childhood to manhood; but nevertheless in many a life there is a striking change, and if this change takes place under the guidance of a strong, true, and wise person, the boy will have such a vision of the world, such a consciousness of his duties, and such a devotion to his opportunities as will make him quite another creature. The girl too will find revelations of which she had not dreamed; life will for her take on a deeper and richer meaning. She will live her ideals with a patience and a zeal and a self-forgetfulness which the earlier years of her life had neither known nor promised. Not alone youth, but childhood is the time to work. It is the time for the royal formation of life, thought, and character.

The Larger Field.

The Sunday-school must occupy a wider field. It must do a great deal of work on other days than Sunday. As an institution, the Church is not doing half its duty to the young. With the large opportunity which now opens, to

neglect the work which crowds upon us is criminal. We must provide for early childhood; here we have failed least. We must provide for the children under twelve years of age; here we have done not so badly. We must provide for the great company of youth and maidens between twelve and eighteen years of age; here we have failed miserably. We must further meet the deep soul-hunger in young men and young women above eighteen years of age; of this we have scarcely begun to think. We must be rid of our forms, of our prejudices, of our blindness, and humbly and simply and earnestly, as does a little child, go forward to learn those lessons which are continually taught to open-minded disciples by Him who came to give us the more abundant life.

The Ways of Working.

But how can this change be brought about? We must have somebody whose business it is to study the field and adapt means to ends. Of all men, the one for this place is the pastor in the smaller churches, and the assistant pastor in the larger ones. He must be a man of good education, of wide experience, of rich training of mind and heart; his first work must be the training of the young. Call this man what we may, he is to be a paid superintendent, who can give his time, thought, and energies to the highest development of character in the people whom he serves. His heart must be open to every good impulse, ready to welcome every new idea and every leading of the Divine Spirit. He will be a man

of robust common-sense, who will put all ideas, theories, and propositions to the test, and having proved all, hold fast to that which is good; above and beyond all these things, he will be a man who sincerely loves children. There is no love that is absolutely valuable except the love that instinctively and spontaneously goes out to the individual child. The world is to be saved not in masses, but a human soul, carrying the torch of God, must pass the light to another human soul, and so on until the whole army have lighted their torches and are ready to go forth to dispel the darkness. His is the work of organising all the forces in the community which can be made to serve the development of character in that community. It is a very poor neighbourhood which does not have in it a few people who, if their energies were properly directed, could be a means of great help to many, if not all, in the neighbourhood. Our superintendent will gather the forces of righteousness, and see that they are used in the right way. In short, he will organise the life of the community to work through the Sunday-school, and individually, to improve the character of men and of society.

The Aim of the Sunday-School.

It is the work of the Sunday-school to improve life, by:

1. *Knowledge.*—Its special duty is to teach those things which will give aspiration and insight; the regular meetings of the school may well have for their major purpose the great end of planting

and fixing ideals and adapting these to the life of every day.

2. *Practice in Righteousness.*—It must definitely plan for the practice in righteousness. If one is to have skill in right doing, he may gain it chiefly by doing right things. Only by intelligent practice, practice usually under guidance, may one hope to reach any high degree of excellence in doing those things which are best worth while. Happy indeed if by means of the Sunday-school the student may be carried somewhat farther in his knowledge of the art of life.

3. *Supervision.*—The Sunday-school may very properly take general oversight of the conduct of its members and of their development in all lines that will help to make them efficient and forceful agents in the world; of course, emphasising chiefly the establishment of high aims and wise means of attaining these. Is there any reason why the regular Sunday session of the school should not be generally occupied with reports and counsel touching the right ways of doing good things day by day? Sunday will become the great gathering day for consulting about the spiritual interests of the community, a day in which men and women, boys and girls, shall not only gather new strength for the work of life, but shall be led to understand more fully the opportunities, duties, and responsibilities which their places impose upon them. Ways of work will be discussed, reports of successes—yes, and often

reports of defeat; plans will be here wrought out by which real service may be rendered to many another. This will be the meeting day, and the Sunday-school will be the meeting place for counsel on all the larger interests that touch deeply individual lives in the community.

The Opportunity.

It has a large opportunity, for it represents the focusing of the religious life of the community as applied to the young. Again and again the teacher may say, "Only thirty minutes, only thirty minutes!" but it may be thirty minutes of supreme opportunity. If the teacher and officers have won the child's respect and affection there may be many days of general, ordinary, helpful teaching; but come there will, and come there must, the high and holy time of supreme opportunity. The child has been coming from week to week with the purpose and expectation of discussing religious things. He feels that this discussion is proper and desirable, and, when old enough to think seriously of the matter, really welcomes all the instruction and encouragement which will help him in working out his little problems of life. Many a teacher restrains himself from the opportunity for strong, helpful religious teaching. But religious culture meets a definite need in the child's nature, and to withhold it is to deprive him of his birthright. The Sunday-school should provide for oversight, for instruction, and for practice in righteousness.

The Organisation

It should be carefully and strongly organised, with every officer in his special place only because he is best fitted for that place. The wealth there to be sought is not the wealth of stocks, bonds, or banks, but it is the wealth of manhood, of fine character, of delicate insight, of purity, of the power of the immortal spirit.

Valuable as social standing is, the officer is to be chosen not only for that, but for richness of nature, for real love for his fellow man, for power to do good. Not alone nor chiefly shall he be chosen for ability to speak in public, but more than all for his sterling, active, aggressive character as a worker of righteousness.

The Officers

The Superintendent.

The superintendent should be a man of common sense, of large view, of earnest piety, of deep insight, of real sympathy and unfeigned love for humanity,—a love which, because of its nobleness and naturalness, invites his fellow men.

He needs to be a man of common sense, because in the Sunday-school are found men who, with the best intentions, are disposed to pursue questionable ends, or worthy ends by questionable means, and it is his duty to protect the child from the experiments of these "faddists." He must be a man of large view, that he may see the end from the beginning, that he may know how minor aims may be wisely subordinated to the larger aim, and that he may recognise the greatness

of the work which he has undertaken. Every thoughtful parent has regretted that now and then some leader of his child in religious things has on some important topic taken a position which the child in his frankness and innocence feels called upon to criticise. Surely there can be no stronger plea for piety in the man who is both an example and a guardian. In life's work, and particularly in religious work, many things are not what they seem, and there is the need of deep insight to recognise the budding possibility in the nature of the slowly unfolding child. How cheap and common are the expressions of sympathy, but those who realise the value of the genuine article will not question the supreme value of the high and fine and beautiful sentiments which work so mightily among the children of men, opening closed doors, and admitting a flow of thought and feeling which comes to heal. This is the supreme test. No matter how correct the life, no matter how noble the intention, if there be not a touch of human sympathy, the superintendent must fail to do his work. No correct automaton, no finely adjusted intellectual machine, no manipulator of words only, can grapple to his heart with hooks of steel his fellow men.

Assistant Superintendent.

Granted an assistant superintendent who subordinates himself to his superior, and has for his supreme purpose to serve both the school as an institution and the students as individuals, and there can be no question of the need of an assistant superintendent even in the small schools; in

the larger schools several will be needed, each to have his special duties. The ordinary needs will suggest the persons for the places; but there is one place which is to my mind that of supreme need and for which in the larger schools I have not yet seen any one appointed, and that is just for general acquaintanceship with the needs, desires, and purposes of the individual students. Perhaps the classes might be wisely divided, and two or more persons make a definite effort to become acquainted with every student in his section. It will thus allow for the personal touch of the officials with the individual student.

The Secretary.

The secretary should be a live, energetic, active, business-like man, the maker of tables, the analyser of conditions, a man who can arrange, classify, and interpret the changing manifestations of the school's life as set forth in figures. In more than one sense, he is the superintendent's right-hand man, and not only keeps tab on the general conditions of the school's purpose and life, and its growth and manifestations as an institution, but in himself, or by means of his assistants, follows the life and growth of the individual students, and as they go out to other homes and take up work in new fields, provides that they may receive a welcome in the new home, where otherwise they might long seem like strangers.[1]

[1] A letter to the Sunday-school near the student's new home may at once bring him friends and a welcome which it would take him months to win.

The librarian has a particularly attractive and promising field. If he is a sensible man who knows and loves books, and who is restricted by no traditions which will limit his suiting the reading to the child's best tastes and growth, he can perform a work which is boundless in its results.

The Librarian.

It is a part of the librarian's business to provide for the development in spiritual taste, touching the finer literature at many points and bringing to the child's attention not only books worth knowing but the books of all time, which it is indispensable to know.

In planning the curriculum it must never be forgotten that character is the great end of all teaching. Teaching may fix principles and help to form ideals, but *it is practice in righteousness which makes character.* Forbush says: "The Church must use freer, more varied, and more unconventional means than in the past. If some pious heart tremulously inquires of a given plan, 'Is there enough of Christ in it?' my straightforward rejoinder shall be, 'Is there enough boy in it?'" The curriculum must very clearly consist of two parts. A part which furnishes knowledge and ideals, and a part which offers practice in righteousness. One of these is just as essential as the other. The Sunday-school curriculum has not yet been worked out, so far as I know, and indeed I question whether there can be a general ideal curriculum. Each school must meet local conditions, and each school has its advantages

The Curriculum.

and opportunities which should be considered in the preparation of the curriculum.

In a general way it is very safe to say that the work, both as to teaching and practice, must be adapted to the varying ages of the different students.

The Ideal Sunday-School.

If we could be free from a number of the minor societies which take time and energy from the Sunday-school, I believe that that institution might fill a large place in the best life of the community. It has many advantages in its favour:

1. In general the people are of something near the same social and intellectual standing.

2. They have the same general ideals of faith and conduct.

3. Their church life combines them into a kind of unity.

4. They are likely to want about the same kind of personal development in their children.

In the light of these advantages it seems to me that the Sunday-school occupies a vantage ground for the work of character training. But to do this perfect work it must have, in a position of influence and authority, a strong, true, earnest, unselfish man, who is gifted with insight, and has a breadth of culture which will enable him to advise wisely.

He must be able and willing to avail himself of all agencies existing in the communities for the development of the children. The Sunday-school will then

seek to supplement other educational agencies which the community affords, and will have for its special purpose the instruction in holy things and practice in right living. This will require a wise use of every agency available in the community, and the establishment of such other agencies as may contribute to the purpose. In a general way the school must afford a place for all. It must include in its membership all who are in harmony with its general spirit and purpose, and are willing to avail themselves of the benefits which it offers, and to perform the duties which it imposes. In one community, the general education of the children will be abundantly provided for, and the school will there need only to supplement the education with manual training, agricultural teaching, or whatever else may be of immediate benefit to the children concerned. In another community, the industrial and motor side may be fully provided for, and the children will need some little additional cultivation along the æsthetic side. This may be supplied by art classes, by a camera club, or by some agency contributing to the enlargement of the æsthetic instinct in the child's life. In another community, all these may be fairly provided for, and yet the social life may be unsatisfactory, being comparatively selfish and narrow or dominated by false ideals. Here the Sunday-school can now and then be a great reformatory institution, with all of these other elements to purify the moral tone, giving large

To Use All Available Agencies.

emphasis to honour, truth, and integrity, and a stirring devotion to all righteousness. It is readily apparent that with this plan in mind the Sunday-school can never restrict itself to a service of one day in the week, but that it must have a general supervision of the life of the child, and must contribute largely, strongly, and steadily to the development of a wholesome character.

The Home Has the First Claim.

And yet do I need to say that the superintendent or other agent in charge of this work must never forget that the home has the first claim, and that no kind of officiousness, however well intended, is moral enough to be substituted for the influence of any place that may half be called home, or if it lessens the real affection of the children for their natural guides and protectors? Where the scale of civilisation is low, there is the danger that this general helpfulness may tend to pauperise the community, and give the people a tendency to seek something other than the highest and truest life for their own and other children. There is a further caution. No kind of community life can be permanently and strongly helpful in our country unless founded upon the democratic principle. And these children, if they are to be helped by the Sunday-school, must somehow receive that large spirit which leads them to seek good for its own sake, and in all efforts strive for a large development of their own thought and life. Under this plan it may readily be seen that there is no general curriculum possible, and that the

Sunday-school which tries to take the exclusive education of the people of any community is attempting something which it has no right to claim, and for which it is not at all equipped.

PART II

THE TEACHER

CHAPTER V

THE TEACHER AND HIS WORK

It is already recognised that the teacher is here considered not as a dispenser of knowledge but as an agent in the making of character. In the large view of a teacher's work we can recognise no difference in the purpose of the Sunday-school teacher and that of the day-school teacher. With both, character is the large aim, and the aim toward which all minor aims must tend. It is a teacher's privilege and duty to inspire. Because of his influence on the child, his life must be finer and higher than that of his pupils. It is his work to call out power, to lead each child to discover in his own nature powers of which he was before ignorant; in short, to make him more than he would have been without the teacher's quickening touch. The child is many-sided in his powers and in his possibilities, and the teacher who wisely calls out these in the many directions, discovers that in a very true sense he has been instrumental in making character.

The Teacher's Work.

In a university in one of the Western States, it was noticed that one of the girls devoted herself very closely

to her work, and in every recitation paid earnest and constant attention. The instructor one day commended her for her unfailing devotion to duty. "Ah!" said she, "I am determined to make the most of the material that has been given me." Hers was a good teacher, for with her the teaching process had wrought its perfect work. Desire for excellence and for the full development of her powers had become a dominant influence in her life. To set the student on fire with this holy ambition, that he may reach the highest and noblest development,—this is a teacher's supreme business. "A teacher is one who has Head enough and Heart enough and Time enough and Liberty enough, to be a Master in the Kingdom of Life."

The Ambition for Excellence.

Perhaps more than in any other field, the teacher of religious things is in danger of lacking the equipment of solid common-sense. It has been too long believed that the field of morals is different from other fields, and that religious teaching will somehow take care of itself, if the motive is right. A large part of religious teaching is such as to demand constant apology from the head for the sentiments and beliefs of the heart. The teacher who is to be a Master in the Kingdom of Life must cull from every realm of nature. There is in literature nothing too high or fine; in history, nothing too broad, profound, or philosophic; in science, no lessons too intricate, and no illustrations too striking. All the

Head Enough.

world is tributary; and just in proportion as he is able to lay hold on knowledge and make it serve his purpose, so far is the teacher able to feel that the head serves its purpose in this office of mastership.

But poor indeed is the service he can render if the head alone prevails. There is the rich, strong, not-to-be-denied call of the heart. We Americans love our friends, and love them dearly; but it is almost a national failing to repress our feelings, and rob those who lean upon us, by holding back the best and finest that is in our natures. We may love our friends enough to die for them, but we would rather die than tell them so. A strange and perverse remnant, this, of an age when all simple and true natural feeling was counted as a sin! The teacher's heart must glow with a warm and an unfeigned love. It must have that fire of the soul which is too strong and too noble to be unwise, unkind, or untrue. Love must permeate, penetrate, and dominate his life and thought. But this is not to be a pretended love. Of all hypocrisy there is none so abominable as that which pretends to an affection which does not exist; and none so transparent, for a child will quickly know it, in spite of honeyed words, if the heart does not beat true.

Heart Enough.

But it is not enough that the teacher have large equipment of mind and large equipment of heart, there must be time—time for the teacher's thought to be applied to the work he has in

Time Enough.

hand; time for him to plan and think and ponder; time for him to stand face to face with the great problems which each individual pupil presents to him in the character that is to be developed. He must have time to work out the fine and delicate process of influence; he must not be in haste about the supreme things; he must realise that character is of slow growth, and that always and everywhere the things that are to be eternal must be wrought as under the eye of God. How large, how abiding, how infinite, his work! How long must be the time required!

Liberty Enough.

But a teacher also is one who has liberty. There must be no binding by the petty bonds of creed or sect, it must be understood that he is a dispenser of life, that he comes in the spirit of his Master that his pupils—all his pupils—may have life, and have it more abundantly. He is an artist in the things of the soul, and he cannot be required to rest upon marks and grades and reward cards, upon numbering and counting, and even the saying of verses —from the Bible though they may be. I would not have him harrow up the thought of any pastor or "father or mother in Israel"; but when he strongly and truly and intelligently gives himself to the work of teaching, he must not be bound, as to ideas or plans or doctrines, to say over after any of these men or women the stereotyped phrase, or deaden in form the action of life or thought. I have no excuse to offer for the teacher who plants in the mind of the child poisoned

ideas, or seed-thoughts that are to bring forth the harvest of sin; but for him who is in touch with the Divine, and, looking into the face of God, brings to the soul of the child messages fresh from the spirit world, there must be large liberty. To the church officer who would lay hands on work of this kind, we may utter the warning of the Psalmist: "Touch not mine anointed and do my prophets no harm."

Too Little Time.

But it must be said that the religious teacher, and particularly the teacher who is at work in the Sunday-school, has little time in which to touch and shape for eternity the character of the child. True enough, but there are a thousand things which make for success, and success in this very field. "Only thirty minutes," you say, "only thirty minutes to mould a soul for eternity?" Yes, only thirty minutes, but it is thirty minutes of opportunity. The child comes to the teacher expecting to be instructed in divine things, ready for an appeal to mind and heart and conscience, expecting to learn true and strong and worthy things, desiring sometimes, willing almost always, to have the teacher touch the deeper and better experiences of the week that is past, and arouse aspirations for the week that is to come. Then too this thirty minutes is not all of the teacher's time or influence. If he has taken hold upon the affections of the child, if he has laid siege to the citadel of the heart, reaching over many a slow dark hour of the days that are passed, the successful teacher has won

the child's respect—his affection. Now, in the light of all that is at stake, what will he do with it in that thirty minutes? With the understanding that the supreme moment must sometime come, may he, can he, dare he, trifle? You may teach to-day and next Sunday and the Sunday after, and the lesson may go on in the same quiet way; but to the teacher who sees, there will one day come the token that the heart is ready, that the supreme moment has arrived; and a few words then wisely said, deeply placed, backed by the strength and courtesy and courage and impulse of the teacher's earnest life, will be engraved upon the child's mind forever. Resolves will then be taken which shall not fail, pledges made, perhaps only to the pupil's own heart, but to exercise an influence for all eternity; and if our teacher has been planning, growing, preparing for this hour, how fully he is ready, how richly prepared, how wisely equipped. Only thirty minutes, but to the child who has been led to assume the responsibilities of his own life and who longs for his own development, that is enough. Then comes the hour when character takes the holding turn. The direction given in that half hour in youth will reach to the shadows of old age. "Sow a thought, and reap an act; sow an act, and reap a habit; sow a habit, and reap a character; sow a character, and reap a destiny."

That teacher who has with striving wrought into his own nature, by the grace and mercy and power of God, integrity, strength, love, and gentleness, finds his

reward in that his influence is multiplied in the lives of his students. He sees the glory and beauty of the unfolding life; he finds accuracy and clearness and strength, where before there was crudeness, dulness, and weakness. He finds a life which was once untrue, now mostly true; he finds a boyhood which was uncertain, and which many times disappointed him, opening into a manhood in which the right prevails, and into a character which outstrips himself—the very one to whose watchfulness and devotion and unfailing faith its largest impulses may be due. Is it not enough that he who has planted finds a harvest of a hundred-fold? Is it not enough that you, teacher, find in your students, as the years go by, a growth in manhood, in womanhood, a development of character which outstrips your own and promises well for the years that are to come?

The Reward.

But there is another side to this question; the teacher cannot help all. First, he is not wise enough; he will sometimes fail to do the very thing that is crying out to be done. Let his heart be sad as would be that of the physician who, with the patient at death's door, failed to give the medicine which might have cured. A carpenter who spoils the board for lack of knowledge or lack of skill, may cast it aside; but the teacher who, for lack of knowledge or lack of skill, has ruined a human soul must feel that he is the worst of bunglers. For all this kind of work there is nothing but a remorse which knows no balm.

The Other Side.

But there is another kind of defeat which one cannot help. There are some natures that are so different from ours, born to be so antagonistic, set to another key, that we can never help them; and the only recourse is to place them under the care of a teacher differently constituted. Happy and wise is that superintendent or parent who shall be able to bring about without harm the change of a child from an environment where the teacher's influence harms, to one where the teacher's influence blesses. Let me illustrate.

Natures that Repel.

In an English school the boys were busy with their lessons and their stolen play. The master, looking along the line, noticed that one boy shrank from his eye, and quickly turned his slate over. The school was dismissed for recess, and the boys went storming out to play. At once, the master stepped to the desk and, holding the slate to the light, read:

> "I do not like you, Doctor Fell,
> The reason why I cannot tell;
> But this I know, and know full well,
> I do not like you, Doctor Fell."

The reason why we may not tell, but it is a truth as patent as the sun in heaven, and one from which no amount of arguing and planning, hoping or praying, may release us. There is just one thing to do: change the teacher, or change the child. This need arises often, but many a child repels only because it has not

learned to love; patience and skill will find the lost chord and establish the harmony. Before deciding that the trouble is due to inborn antagonism, we will try every reasonable means to touch hands and hearts. Allowing for these disappointments and these fatal mistakes, I know of no work that an angel might rather do. The teacher's work is a part of God's; it makes for character, which we believe to be eternal. "As God lives, what is excellent is permanent."

CHAPTER VI

THE TEACHER'S PREPARATION

Importance of Preparation.

IN this age it would hardly seem necessary to argue the importance of preparation, but when one considers the thousands who are willing to take upon themselves the responsibilities and obligations of training the young in spiritual things with small equipment and little disposition for advancement, he is astounded that the daring is so general and the sense of responsibility so light. It has been assumed that good intentions will alone cover all shortcomings and justify all neglect. Indeed, it is argued by people who have very fair education that there is no art of bringing up to virtue, and no general plan of training for character to the end that the child may become a worthy citizen of a spiritual kingdom. No one thinks it strange that a man who would work in iron must be carefully taught through a long and painstaking apprenticeship, that the carpenter must give time and thought that his hand may gain skill and that his mind may gain insight and judgment. The architect who would plan a house must have the best training that the schools and workers in his craft

can offer; but with what hardihood it is assumed that the teacher who plans for eternity, who would guide the child into a richer and higher growth and fit him to become a member of the spiritual kingdom, is able to accomplish this work on the meagre capital of good intentions!

The Hurtful Comparison.

In recent times another problem has entered into this matter of religious teaching. The children in the day-school are now largely taught by trained teachers, and are accustomed to have knowledge presented to their minds and appeals made to their hearts with some degree of skill. When the religious teacher comes to them in a bungling or careless manner, he suffers by comparison, and the message which he brings is discounted.

The Child and the Bible.

From the time of the Reformation it has been customary to teach the Bible instead of teaching the child, and we are just beginning to realise that not of itself is the Bible the means of salvation. There is great need for the careful study of the child nature, and not a study of little children alone, but the study of all the stages from infancy to manhood. Just now the most interesting and attractive field of study is the period of adolescence, and this study seems to promise greater results to the religious teacher than any other in which he may engage. This is the great period of conversion. Here the mind of the youth or maiden turns naturally to religious questions. The deeper problems of life are pressing

upon the young mind for solution, and any help which the teacher may be able to give is sure of a hearty welcome. There is great need for full and thoughtful preparation for this work. The teacher must be capable, alert, earnest, and consecrated; the student must be earnest and receptive.

A Profound Problem.

The problem of moral instruction is a profound one, and there can be no safe and satisfactory teaching that does not take into account the largeness of the question to be considered. The best thinkers of all ages have dealt with some of these questions which must be considered in the moral training of the young. They are not only profound and varied, covering every range of interest and dealing with the knowledge, the thought, and the life of many lands, but many of these truths are expressed in terms of a particular land that is characterised by imagery and stories and an abundance of feeling which is almost unknown to those who have been trained in our cold Western life. The Bible is a great Oriental book. It is full of history, literature, poetry, and song, and the man who would teach its lessons and impress its truths must know something of its origin, of its authority, of the lands, manners, customs, and institutions belonging to a civilisation radically unlike our own. Beyond all that, he must have incorporated into his life the spirit of that book which is so deeply permeated by ethical and religious considerations. He must know Hebrew poetry, morals, and jurisprudence, he must needs under-

stand the history of those times and the gradual unfolding of the religious ideas in the childhood of that race that was seeking after God. Better than all this, he needs to know the life of Christ, the moral expert, the master teacher, the divine man who came to teach that truth which should make men free. The teacher needs to know the higher class of literature which deals with soul, thought, and action. He needs to understand the choice stories and beautiful poems that reflect the best religious thought of the ages past and present.

> Why mourn above some broken flaw
> In the stone tables of the law,
> When scripture every day afresh
> Is traced on tablets of the flesh?
>
> WHITTIER.

Jesus never wrote a book, yet about him there have been written more books than about any other being who ever lived. Some of these the teacher needs to know. Jesus never painted a picture, but more pictures have been painted of him than of any other who ever lived; he has spoken to the hearts of hundreds, and the canvas glows with their thought of Christ, the child, the man, the sufferer, or the king. But it is not enough that the teacher should know the history of the past with all the lessons that the rich heritage brings to our time and people; he must know the conditions of to-day; he must understand something of the trades and

God has not Left himself without Testimony.

occupations which to-day make demands upon the children of men; he must realise that lessons, deep and fine, in character, life, and conduct are wrought out here and now, and that the Spirit is teaching every day new lessons of God's love to human kind.

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our *Mayflower*, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

LOWELL.

He must realise that temptations and inspirations are on every hand besieging the growing youth, like an ancient castle stormed in time of war. In a word, he must understand our complex and throbbing modern life, thrilling with a thousand forces which the world's teachers to-day have failed to recognise. Knowing all these things, he must understand something of the principles of education, of the great laws which govern minds in general, and the interests which rule in the mind of each child in particular. He must know something of the practices of those who are masters in the art of teaching, he must be able to understand how they touch the secret springs of thought and action and impress upon the teachable child lessons that are to abide to the eternities.

But how can all these things be? The will makes the way. With open heart and ready mind and the intelligent use of some of the Bible helps which are so easily accessible to-day, the teacher may be able to gain large insight into, and a fair mastery of, the Bible thoughts and teachings. There is no preparation like the preparation that is made with a definite purpose, and he will be astonished at the speed with which his knowledge increases, with the growth of his thought, and the richness of his experience, when he sets out to master these things for the great end of ministering to the growing human soul. With meditation, with prayer, with opening the soul toward heaven, he will come to understand the life of that One who taught the deepest and finest lessons while he lived the faultless life among men.

How to Learn How.

Then there is the range of history, not alone in the days gone by, but here and now. In the history of our own nation, there have been events as marvellous in their nature and as far-reaching in their effects as the remarkable things written in Bible history. There were a score of incidents in the Revolutionary War in which the reverent mind can see the hand of God, and which, if written up in biblical style, would seem to the child's mind as truly evidences of the divine action as the wonders recorded in the Old Testament. We are coming to realise more and more that revelation is not static but dynamic;

God in our History.

that is, that the spiritual forces are continually active, and that God's revelation of himself never ceases. History is full of the revelations of the Divine.

"Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

Literature and Art.

The best thought of the best minds has been written in ages past, and we call this product literature. Scores of fine characters have been portrayed in a way to touch the ready spirit and open minds of the young. Choice poems, marvellous and beautiful in character, have sprung from the poet's soul to inspire, elevate, and quicken the seeking mind; pictures have come into being at the touch of the painter's brush with their impressive lessons; and truly never can he who would teach the Word of Life, and who would recognise the divine truth of life, neglect these sources of persuasion which woo the soul to God.

Teachers' Books.

The study of teachers' books and the literature covering the whole range of adaptation to environment and equipment for modern life will offer an abundance of suggestive and helpful things. Such a study of psychology, in its simpler forms, as will give a basis for this work may well be undertaken by the earnest and ambitious religious teacher who has a fair English education. There is now such an abundance of excellent material on different phases of

mental life, that the question is not so much to find something which will help the teacher, as to choose most wisely from the numerous books which offer. But there is a psychology which is better than that which is found in books; in this the powers to see and to think are the chief requirements. It is such psychology as we practise to a greater or less extent every day of our lives. It is that careful, thoughtful study of children and young people which enables the teacher to interpret the actions, motives, and moods of childhood. The first condition for gaining this sensible and ready knowledge of the child is simple human interest. The teacher must love the child; and the love must be instinctive and sincere.

How to Study Children.

This study may be greatly advanced by reading the better class of children's books. These, when true to nature, are superb interpreters of the child mind. A large part of *Dream Life* brings the reader in touch with the very thoughts, plans, and impulses of the boy's nature. So with parts of *Arthur Bonnicastle*, and some of the chapters in Howells's *A Boy's Town*. Not a few of the best novels have an abundance of material which is the very choicest psychology. It has long seemed to me that a discriminating study of the psychology of literature might contribute greatly to this problem. Then there are the many stories which children like. To read these appreciatively and carefully will do much to bring one in touch with childhood and with youth. A good

course of reading in *The Youth's Companion* or any other high-class paper for the young will go far to give the teacher the point of view which is so necessary in dealing with the young.

Other light will come by mingling in their play and noticing them in their games. Associating in their sports and with their companions always presupposes on the part of the teacher a sincere sympathetic interest. Then there is such a thing as a deep and true friendship between an adult and a child, and as the teacher gains the friendship of one child easy to win and easy to understand, he can make that the means of explaining to himself many other children; but he must never forget that the heart is the best teacher. The multitude heard Jesus gladly; they were attracted by him; the great heart of the man, the sympathy, the love, the insight, the tenderness, the newness and freshness of his thought and hope appealed strongly to them. Just as truly did the multitude attract him, and, by the ready response which they found in his heart, called forth from him for themselves the richest and best that his fine and true nature dared to offer to them as they were. Jesus could not always tell the multitude what he wished to tell them; he could not always teach his disciples the deepest and finest lessons,—he knew that they were not ready; and I have sometimes thought that when a teacher finds it hard to enter into the confidence of a child, the reason is the same that was spoken by Christ of old. The child instinct-

ively knows what is in the teacher's heart, and dares not trust himself to him. How noble and genuine the teacher ought to be! We must use the material we have. These ideals of preparation are high; not all teachers have mind or time or strength to attain them; but however high the ideals which one ought to set in this work, it must remain true for many years that the greater part of the Sunday-school teaching in this country will be done by people who have made but little preparation for this work. Anything that can help them toward a more complete equipment should be heartily welcomed. With hope of rendering some service in this direction I have stated some of the ways that may be found helpful in general preparation; but it must be kept in mind that the local conditions will determine what shall be done. In one community, great things are possible; in another, less pretentious efforts will succeed. It all settles itself to the question of getting the people to take the training best in kind and highest in amount that they will receive. Men and women are very slow to take what they need, and this is more true of the ignorant than of the educated. After all, the spirit in which teachers undertake and carry on the work of instruction will determine the degree of success which is possible to them.

It is certain that every teacher ought to have a kind of stock in trade which may be made available for his students. One teacher in the school may be induced to give himself with care and consecration to the

study of literature, noting for the good of all such selections in prose and verse as may be specially helpful for the work the school is trying to do. Another may devote himself to Jewish history and Jewish law, to the doctrines of the Jewish Church, or to the customs, manners, and geography of Palestine. Another with a philosophic mind may turn his attention to ethics among the Jews, and to some consideration of their answer to life's questions. Another may give attention to the history of the Bible, and to the history of the different branches of the Christian Church through the ages. Every community has teachers who are interested to a greater or less degree in the literature pertaining to their calling, and they may be able to suggest satisfactory books or to give helpful thoughts on the general practice of teaching. The study of children's books is no mean element in a teacher's equipment, and the great multiplication of libraries in these days promises to make that a means within the reach of almost any teacher.

The Stock in Trade.

In the heart of every child there is a play instinct, and the teacher who would keep his youth and joy and zest for life, will gain more than all these things if he will enter heartily into the play-life of the children. Of course there is great need for that kind of imagination which appreciates child life, and makes one able to look at things from the child's standpoint. Then the teacher must be able to see something of the possibilities of the child. No young life can seem mean or low or unat-

tractive to the imagination that recognises its possibilities, and can see some hope of their fulfilment. It is the fundamental law of being interesting to children, and being interested by them. But all these things I have said apply to individuals and to individual work. Now any church with the right kind of enterprise will plan definitely for the cultivation of a teaching corps. Even in very humble districts it will be possible to provide for short courses of lectures, or terms of six lessons each, on topics that will contribute to the general intelligence and special preparation of the teacher and young people. One of the quickest and best ways to insure a knowledge of the geography of Palestine is to be found in the use of lantern slides. These can make the land real to the whole community as nothing else can do. In this direction lies the advantage to be found in the pictures that are now to be had from numerous publishers at the price of a penny each. These may be pasted, in proper order, into scrap-books, and will serve as a means of illuminating a whole period to be studied. One hardly knows where to stop in making suggestions for this kind of work. But almost without exception a great deal more can be done than has been done, and a great deal more that will be of high value. The kind of teaching that makes strong teachers is not that which comes from lectures, but that which furnishes abundant work for each of the teachers to do for himself.

One of the most thoughtful and earnest teachers in a

Sunday-school ought to have charge of a bright, strong class of young people, who from Sunday to Sunday could study the things that will directly prepare them for their work as teachers. It is often urged that they will go away to school or to business and that the community will lose their services. True enough. But the leaven is carried wisely and widely, and there is no kind of doubt that with the larger view the work abundantly pays for itself. And when this kind of work becomes general the Sunday-school teaching of our whole country will be mightily lifted up. There is altogether too much time idled away on the ordinary stereotyped Sunday-school lesson. The boys and girls in this age need to be doing something that is worth while, and they may as well be storing their minds with material which a little later will be of value if they are called to the work of teaching.

A Teachers' Training Class.

The whole question of better teaching hinges upon the general intelligence of the community. There is no need for the Sunday-school to duplicate work already done in other quarters. ITS GREAT OFFICE IS TO SPIRITUALISE THE ACTIVITIES OF LIFE. Education should be made one of the permanent interests of life. Not the irregular indefinite education which no man can escape, but a well planned, carefully worked-out scheme for improvement. Men and women everywhere need to be more than they are, in order that they may do more; there must come to them personal power and mastery of

spirit, in order that their influence may be more effective. Let no reader be discouraged in this work. He may be disappointed for a time, but there is no other way except to begin just where the people are, and as patiently and earnestly and perseveringly as possible to lead them to new attainments. The world is sweeping into the light, but one man's life is only a grain of sand in the great glass of time.

CHAPTER VII

THE TEACHER AND THE BIBLE

THE man who would teach must be open-minded; he must welcome truth from all climes, and with fine discrimination select that best fitted to his own use and purposes. There is nothing so fatal to human character as a determination not to see the truth. This state of mind foredooms every question examined to a false consideration, and makes of no effect either much time or much study. Prejudice seems to permeate every sphere of life, and only a chosen few with large insight and tender love, and a faith which believes that the heavenly Father rules, are able to receive truth in unwelcome guise. So general is prejudice in political life that a man's political belief may be declared by knowing his surroundings. Society too has its petty ideas and whimsical prejudices founded on what was once of real worth but is to-day of no value. Religion has many survivals of a culture older and less pure than our own. There should be no iron-clad law of interpretation; there is only one supreme quest, it is the quest of truth. God is steadily revealing himself to the children of men.

The Open Mind.

We are in the midst of this great revelation, and sometimes are so near its mighty manifestations that we cannot recognise the outline, but it is there. The whole world tingles with the Divine. Every common bush is aflame, and for him who can see, there is life, light, and beauty too great to be imprisoned in any creed. God's law and God's word are one truth, and if sometimes they seem to contradict each other, it is only because we have not understood aright. If those men who build a wall of defence about the Bible would spend a little more time teaching its truth, the world would be better, and they would be busy to a better end. Some of their unchangeable explanations of eternal truth remind me of the profitless work of a Russian soldier: the life has gone beyond the point they are guarding.

A Russian princess at the window of the palace saw a soldier pacing back and forth in the middle of the courtyard, without any apparent reason for his course. She asked her governess why he was there; she did not know. A page was called; he did not know. An officer was called from the hall, and yet no satisfaction. When the matter was at last referred to the commanding general, he knew no more than any of the others, but in examining the records found that, thirty years before, a soldier had been ordered to pace this beat to guard a little snowdrop which an earlier princess in her girlhood had seen and loved. The flower had perished, but the order

A Useless Labour.

remained, and back and forth the sentry travelled for years to guard a bit of life which could no longer profit by his care.

Every man interprets God in the light of his own best experience and present knowledge; and as these equipments are not the same in any two men, their ideas of God and of his work cannot possibly be the same. If there are five hundred members in a Sunday-school, there will be five hundred different ideas of God and of general religious truth, provided these five hundred people have really thought for themselves. This is not true alone of the Bible, but of all things. Men may be divided into general classes, as conservatives and radicals; but when it comes to the individual interpretation of great principles, and the solution of those questions which concern a man's relation to duty, God, and immortality, every man will seek for himself the deepest and best interpretation that his knowledge and his experience can supply. But we are not without guidance, and "a highway shall be there, and a way, and it shall be called the way of holiness; the wayfaring men, though fools, shall not err therein."

Truth is Many-Sided.

One may see truth as a scientist, and desire to test it with compound microscope, with scalpel, or with chemical reagents; he may see it as a poet, and feel that it is not truth unless expressed in forms of beauty; he may see it as a historian, and be unable to recognise it as truth unless stated in the terms of human experience; but he of the

broadest mind will be able to recognise truth whether presented as to the scientist, to the poet, or to the historian.

A variety of interpretations will commend themselves, some to one man, and others to another. Some forms are doubtless better for all men than are others; but whatever interpretation may be given, who can doubt that the Bible contains enough of living truth for any man's salvation? Whoever comes to it with ready mind and reverent heart shall find there the highest and best that his life seeks. Woe to him who would deny his brother man God's comfort, come how it may! It is hard to have patience with either the mind or the heart of the man who announces that he has the only method of scriptural interpretation, and that his brother, who sees truth in a different light, is either false or foolish. God has not left himself with witnesses so few in this wide world of ours that he must call upon any one man to stand for the truth. In his holy word are written learning, love, and life; but all these are also written in nature, in our throbbing civilisation, and more than all in the great heart of man!

Many Roads to Truth.

It is hard for religious teachers to realise how far freedom of thought has been restricted in their field. So generally is this recognised that it is customary to say of any religious teacher that he is a special pleader; and it is a notorious fact that when a minister begins his

The Truth-Seeker should be Free.

sermon on any given topic with the declared purpose of investigating it, any fairly intelligent hearer with a knowledge of the minister's faith and training is able to predict where he will come out. This will not do. There is no test higher than the test of truth, and no honesty more noble than honesty to one's own thought.

> "To thine own self be true;
> And it must follow as the night the day,
> Thou canst not then be false to any man."

For the religious teacher who comes reverently into the castle of truth to seek the best things, with a determination to know the truth at all cost, there is no praise too high, and no approval too emphatic.

Old Truth in New Forms.

The truth in every age must be recast, not that it necessarily comes into better form than in the age preceding, but because each age will speak its own language. No amount of blindness on the part of the Church and no amount of prejudice on the part of her ministers will make any age long turn aside from this law of its life and progress.

The Real Record of the Eternal.

God has not left himself without witnesses, and if every book in the world were to be burned, still the struggling hearts of those who have known him would proclaim an almighty, tender, and loving Father, with the great doctrine of sacrifice and salvation, and the world would go on to enrich its spiritual life from age to age.

"There is religion in everything around us—a calm and holy religion in the unbreathing things of nature which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart; it comes quietly and without excitement; it has no terror, no gloom, in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions, of man; it is fresh from the hands of its Author, glowing from the immediate presence of the Great Spirit, which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth, where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind with its dark waves of green foliage; it is spread out, like a legible language, upon the broad face of the unsleeping ocean; it is the poetry of nature; it is this which uplifts the spirit within us until it is strong enough to overlook the shadows of our place of probation; which breaks, link after link, the chain that binds us to materiality; and which opens to our imagination a world of spiritual beauty and holiness."
—RUSKIN.

Nature teaches wonderful and beautiful lessons of religion to the clear-seeing reverent soul, but even Ruskin, the master, could see its beauty all the better because he had known the Bible from childhood. For most

men the Bible is itself the truth of God and the interpreter of nature.

The Bible. The Bible is a great Oriental book, full of local colour, full of the extravagances and peculiarities of Oriental life; in some respects, hard to understand, especially if interpreted in the cold and narrow spirit of our self-contained life; but luminous with meaning and full of inspiration, if interpreted with the warmth, life, and glow of the Oriental imagination.

The Bible a Library. It is a library of sixty-six books, brought together by action of a council of learned and spiritual men. These books represent many writers from many sections. They cover a period of more than fifteen hundred years, and give us pictures from a long stretch of the world's history. The Bible is a picture of the times in which its writers lived. It gives good and bad with singular frankness and directness. Matthew Arnold said: "There is one English book, and only one, which, like the Iliad, has perfect plainness of speech, allied with perfect nobleness, and that book is the Bible." This book is a progressive revelation, a marvellous story of the way by which the Divine has been unfolding himself to the poor, blind, halting children of men. We see how dimly they perceived the great power of the Infinite Good, and how poorly they were able to realise it as it unfolded little by little the great plans and processes which were to make man a partaker of the divine

nature. The Bible is a book of great thoughts. In it are considered the great questions of human destiny, the burdens of human duty, the thought of a life beyond the grave, the conception of God ruling, guiding, and determining all.

"Chemistry never silenced a guilty conscience. Mathematics never healed a broken heart. All the sciences in the world never smoothed down a dying pillow. No earthly philosophy ever supplied hope in death. No natural theology ever gave peace in the prospect of meeting a holy God."—RYLE.

These things the Bible has done for thousands, and will do for generations yet unborn.

If man will go deep enough, he will find there lessons as profound, as true, and as far-reaching as eternity. It has hope for the sinner, comfort for the sorrowing, cheer for the dying, and inspiration for the hero. It has wrought itself into the life of our people with a depth and a strength and a fervency that mean more than we can measure. The clear and musical speech of King James's Version has been hidden in many hearts, and ever and anon there springs a flower where we had thought to find a weed, and there sounds a note of joy where we had expected a sigh of pain. How varied, rich, and wonderful is this great book!

It Is a Book of Inspiration.

CHAPTER VIII

THE TEACHER AND THE CHILD

WHILE requiring the same general characteristics, there are some important points of difference in the relations of the teacher when he deals with the individual child and when he appears before his class. For each of these relations the teacher must have the seven elements named in the character efficient for good: love, honesty, insight, open-mindedness, courage, perseverance, knowledge. Besides these, he must have sympathy, patience, and aptness to teach.

The Two Relations.

The first great need is sympathy; sympathy with childhood in general and with each individual child with whom he deals; no teacher can successfully instruct or inspire the child in the best things without this bond of relationship. It is here that the imagination comes in as a great factor. "Put yourself in his place" is the dictum of interpretation for the teacher in dealing with childhood, as it is for man everywhere with his fellow. The difficult thing is for the teacher to get the child's point of view.

Sympathy.

All successful work in the realm of the spirit is marked by tender sympathy and rare and deep insight. One is often surprised that men whose spirits are fine and noble in most respects are so willing to wound those they love; and it almost always turns out that this course of behaviour is due to want of insight. Insight makes us able to see the possibilities of the one we would help, and likewise his limitations. There is a whole range of things that every man is not able to do; the only difference is, they are different things in different people. The sooner the teacher comes to recognise this state of affairs, the more successful his work will be and the happier he will be in doing it. How large a share of the world's work is misdirected because those who labour cannot see that their work must in the nature of things come to naught! If it is true in general in the world's work, it is many times true in religious work. It is a pity that so many earnest and energetic souls with slight knowledge have adopted as a kind of motto for themselves "Put forth abundant effort and trust that all will come out well." Such a doctrine is slip-shod and foolish and vicious, and though some good may come of it, there is no hope that it will gain results at all in proportion to the effort expended. In all religious work there is need for the same patient, earnest, well-directed, common-sense effort that other lines of activity pitilessly require.

There is no calling in the world which makes upon

its followers a greater demand for patience than that of teaching. Many of the minor aims in teaching may be wrought out in a comparatively short time, and there is much satisfaction in the quick results; but there is no blinding one's self to the fact that for the large aim of character there must be not only a faith that fails not but a patience that is never weary.

Patience.

In its best aspects, love is a great, noble, and beautiful gift; but there is a love that is blind, selfish, narrow, and mean. Many a father who loves his child, and now and then a mother, loves so blindly and so foolishly that harm is wrought; but the love of one who would teach well is the love that doth not fail, a love that suffereth long and is kind, a love that vaunteth not itself, is not puffed up, yea, and doth not behave itself unseemly.

Love Gives Patience.

Given all the other qualities which are usually supposed to be included in the teacher's equipment, if he lacks this one, nothing will mend the defect. The one who has this aptness to teach sees the need and the means of meeting it, and brings these two together with the highest skill and in the nick of time. He has the art of making things just right, and, almost unconsciously to himself and the child, knowledge or discipline has accomplished its work, and new and happy relations are established. After we have made full allowance for culture and for special training, it still remains true that aptness to

Aptness to Teach.

teach is the one great quality which overtowers the others, and which has led to the statement that "the teacher, like the poet, is born, not made." When nature and grace have done their work, and knowledge has contributed its share to the equipment, we have a master teacher who is both an artist and a king.

The teacher should take each child as a problem for solution. It is to be studied with every help which the teacher can command. The question is, "What forces can I bring to bear on this boy's character in order to make him the best possible man?" or, "How can I deal with this girl in order to make her the best possible woman?" This is a problem to be studied with all the wisdom and patience and zeal of a teacher's nature. It is a problem to be wrought out with all patience and care. The end is a character efficient for good, and the highest character possible for that boy or girl.

The Child Is a Problem.

The body is the first point for consideration, and on its integrity, vigour, and endurance will depend to a great degree the child's success.

1. How far can the body be made to sustain and advance the higher life?

2. What are the defects of the body?

3. Where is the weakness that promises most easily to defeat the struggle of the spirit?

4. Are there elements which will adversely affect the child's life, and in some fashion undermine high resolve and noble endeavour?

5. What is the dominant motive in the spiritual realm?

6. What is the highest aim in the child's life?

7. Does this aim rule?

8. What means are active to meet this end?

9. Has he chosen the best means?

10. Does he persevere?

11. Does he get discouraged with himself?

12. From your standpoint, is the end worth the effort?

13. Does he live with a zest?

With questions like these, study the human problem.

Many a child does not understand himself, and the teacher may render service by helping him to study and interpret his own nature. If the child realises the importance of this study even in part, and if the teacher takes hold in a patient, kindly, and helpful way, the effort will be successful, and the result gratefully received by the child. In this discussion I have used the word child, but I mean just as truly the youth or the young man or the young woman. For all of these, life is a great problem, and when they realise its significance, the question tingles with inspiration; it becomes the lifetime exercise. The solutions offered by different people to one human problem may vary, but every careful solution should have a certain value. The greatest good comes from studying the child from every point of view which a wise and true friend may take. Granted that all this has been done and that the teacher

has been sincere with himself and sincere with his situation, his solution to this problem of character will be far more satisfactory than that which is usually reached. There is a great reward which also comes to one who has the privilege of taking up again the problems of life and considering them with an earnest young man or young woman who looks upon them for the first time. This is the teacher's opportunity to correct some of his own mistakes, and to work out again, in the light of larger knowledge and experience, the problems which perhaps he did not solve so wisely in his youth. One of the highest heritages that can come to a child is to have the sincere, earnest help of a true man or woman, a real friend who is a little farther along on life's pathway, one who has made an attempt at the solution of some of the problems which throng the days of youth. Superintendent Carr's tribute to the day-school teacher applies here.

Religion may be taught by the example of the teacher. "But what [can be] compared to the example of a noble Christian teacher—one whose heart is in her work, one who sees in every child the image of God? With such a teacher in the schoolroom, the age of miracles has not yet passed. She anoints blind eyes, and lo! they see new beauties in earth and sky; she unstops deaf ears, and they hear wonderful harmonies; she loosens fettered hands, and they perform deeds of mercy and kindness. She touches dumb lips, and they break forth into song. By a magic power she can

exorcise evil spirits. She speaks to the spirit of laziness, and he departs. She says to the demon of stubbornness, 'Come out of him,' and he comes forth. She commands the devil of lying to be gone, and forthwith he goes. In her presence the good in every child blossoms and bears fruit. Industry becomes easy and pleasant, quietness an everyday affair, and kindness the rule of the school. Such a teacher becomes the guide, the inspiration, the ideal of the children—their true guardian angel. She 'lures to brighter worlds and leads the way.' "

The Teacher before the Class.

Many persons who can deal with an individual lack the generalship to marshal a class. That demand is a test of capacity. It requires a certain largeness of view and an ability to hold many things in mind at the same time. There must also be a strong determination to carry through the main points to be accomplished, and such versatility that one can change quickly and economically from one line of action or interest to another. The suggestions which follow may be helpful in securing good results.

Place the class in compact form, so that you may stand or sit in front of them, and may on the instant meet them eye to eye. The eye is one of the greatest means in governing and in teaching. The wise teacher will use it much, but always simply, naturally, and directly. He will say many things with the eye which it is not wise to say with the lips. It may speak reproof, encourage-

ment, or approval; it may talk to the one or to the many with a freedom, a fulness, and an intensity which are quite beyond the power of the tongue.

The class should be placed if possible in a separate room, in which there is an abundance of air and light and good comfortable seats. The temperature should be about seventy degrees Fahrenheit, and the air should be pure and wholesome, and in some way changed often enough to be kept in that condition. It is astonishing how much good physical conditions make for order, scholarship, and personal power.

Now, the teacher, by movement, pause, or word, signifies his desire for the attention of the class. With many classes, this will be sufficient; but at all hazards he must insist upon attention, and must avail himself of some means of gaining it.[1]

Having met the external conditions, the teacher must now find the point of contact, or, more wisely still, he has found the point of contact days or weeks before.

There is always a leader. Every class has one and sometimes several students that must be directly reckoned with in the presentation of the lesson for the day. These may be students who think more quickly than the others, or they may be those who, because of their personal charm, vigour, or assertiveness, are inclined to control the line of thought which the class is to take.

Then there is an individuality in every class; it is

[1] See Chapter XII.

determined largely by the character and taste of the one or two students who, from determination or natural endowment, dominate the class.

Next after personal power, the teacher must make the right use of question, story, or discussion. With smaller students, when first becoming acquainted with the class, it is often desirable to have them recite in concert phrases and even sentences and stanzas. This gives unity to the work and leads the class to flow together in common interest. With older students, it is often a teacher's best step to propose some question which is of general interest, and get a pretty full expression from the members. If the question is one on which the students cannot be expected to agree, that is so much the better.

Lesson Plan.

It is taken for granted that the teacher has a lesson plan, and that in this plan of work he has definitely set before himself the end of instruction and the means by which that end is to be reached, including pictures, stories, and general illustrations. He will likewise have a plan for the development of the lesson, and after putting the matter in compact and usable form, will emphasise from time to time the large aim of all this work by both the matter and the manner of presentation. He will not always permit the students to see that aim, but he must himself definitely recognise that character is the end. In a single recitation a teacher may have half a dozen different aims to accomplish, but each contributing to

this great aim. Last but not least, the teacher must deal with the students in the spirit of frankness. If the work is too difficult, he must be patient and careful, and quickly bring it to the plane where it meets the need of the class. If the work is too easy or too superficial, he must quickly give it strength and depth. It is a mistake to think that any class cares for trifling lessons. The trifling character of the lessons in many Sunday-schools goes far to account for the lack of interest and for the general shallowness of view among its members. When wisely managed, the class can be induced to do a great deal of strong work with an abundance of good hard thinking. Boys, and young men in particular, welcome that kind of instruction which calls upon them for the best thinking of which they are capable. They can feel themselves grow, and that is nature's great reward for earnest effort. The teacher will welcome any suggestion of real value, thread his way through thoughtful and difficult situations, and tactfully make all the exercises of the class bend toward the great end of his work—character.

PART III

THE LEARNER

CHAPTER IX

WHAT IS MAN?

WHAT is man? This is the question for every age.

What Is Man?

In the language of chemistry, he is a shovelful of earth and a bucketful of water.

In the language of physics, he is a wonderful machine, a combination of various bands, cords, and levers, adjusted in due relation and operating for a specific purpose.

In the language of physiology, he consists of a bony framework covered with flesh and skin, and supplied with various organs whose functions are to preserve the life of the individual and to perpetuate the species.

In the language of sociology, he is a unit in the organism of human society and has his specific functions in the life of the social whole, just as the organs of the body have specific functions in the life of the body.

In the language of psychology, he is a mind manifesting various phenomena, all of which occur in harmony with law.

In the language of theology, he is the dust of the ground and the breath of God, a spark struck from the

divine anvil, a life enclosed in a clod of clay, a son of the Most High afar from his Father's house, but when true to himself, seeking his eternal home.

In the language of education, he is a being constituted of body and mind, a bundle of possibilities from which the developments may be marvellous. He is born in weakness, yet destined to strength; promising noble things, yet often falling short of fulfilment. He is the hope of the good and the great.

Soul and Body.

No man knows the relation of mind and body, yet we are coming more fully to recognise that there is a close tie that binds them together, and that the best manifestation of mental life is found in connection with a fine, chaste, physical life. We also realise that the body may be a strength to help us on toward God, and that its elasticity and the exuberance of high health may so temper our mind and face our spirits toward life's difficulties and discouragements that we may be able by sheer force of physical prowess to surmount many of the obstacles that life offers. But great as is the value of the physical, there is a moral courage that is above any physical courage, and, after all, the great problem of life is to spiritualise the nature, to see that the part which *is* highest shall *be* highest. Ours is the duty to make the spirit triumphant over the body; to make life dominate the clay. Nowhere have I seen this better expressed than by Bertha Hasseltine:

Relation of Mind and Body.

The Spiritual and the Physical

Doth not the soul the body sway?
And the responding plastic clay
Receive the impress every hour
Of the pervading spirit's power?

Look inward if thou wouldst be fair;
To beauty guide the feelings there,
And this soul-beauty, bright and warm,
Thy outward being will transform.

So by the glorious might of mind
Let all thy nature be refined,
Till in the soul's inspiring flow
Thy beauty shall increasing grow.

And let the heart rich colouring give,
And bid the beauteous statue live,
That, gracing earth and fit for heaven,
Life's richest dower to thee be given.

The ideal which we hold of human life and of man's destiny will determine to a great degree the way in which we strive to realise the best that man may be. First there must be freedom to grow.

Freedom to Grow.

The pent-up energies of the body must find healthful and satisfying scope. Not that the boy may become only a fine animal, but that there must be such a use of the forces of the body that its energy will not be a force soliciting to evil. The mind, too, must be dominated by a worthy purpose, and so directed and occupied that a steady, intelligent, and worthy activity may be the constant aim. The heart must needs be full of high, true, inspiring

love; and as the young life reaches out in varied directions, so far as possible it must be shielded from the cold cynicism of the world on the one hand, and on the other from that unquestioning faith which can lead only to disappointment or to permanent distrust.

I am more and more impressed with the importance of freedom in the large, high sense of the term. There must be freedom for the body. It must not be bound by any absurd requirements which will hinder its full development. There must be freedom of action. There must be an abundance of fresh air, good food, and sound sleep. The day has gone by for feeble body, the pale face, and the clouded brain. We need the highest and finest strength that may come to us.

How shall we Grow?

To grow, fulfil the laws of growth. There must be freedom to grow, and there must be the material for the great master spirit of man to use in the building. It is a structure which in itself, and of its own initiative, moves on and on toward the realisation of a good form, permeated by a high degree of life. The human being has many stages of growth. Each is marked by some strong, even predominating characteristic, and gives place insensibly by a process of growth to a new stage of development marked by a new characteristic.

This has a parallel in our national life. After the period of voyage and discovery came the great beginnings of our life as a people. Men everywhere looked to the question of settlement. Forests were cleared,

rivers cleaned, docks built, railways constructed. The wheels of industry began to turn along every river, and in every valley far and wide little streams of trade rushed to the larger current, and almost unconsciously to ourselves there had developed a colonial life bound to the mother country. Little by little these ties were weakening, and with the recognition of our own inner strength, and with the development of our own sufficiency, we came to see that separation was possible, and in a moment of irritation we felt that it would be desirable. Deeper than all oppression, deeper than all reactions against unworthy government and unworthy men, so grew the strong native instinct that leads men to have their government among themselves. Then there was the painful period of separation, the setting up of a new government, the developing of powers before unknown, the recognition of possibilities and tendencies, ideals, impulses, yea, attainment, that before had not been dreamed of. Under the fierce heat of war there came our elements of heroism and patriotism, and the strength of a far vision which made possible the understanding of problems reaching into the centuries. Now, dealing with such questions as these, striving to work them out along new lines, we found in ourselves as a people new possibilities and new powers. To meet these possibilities which before were dormant, we burst into the strength of a new life, and from thirteen little republics we became in rudimentary form a nation. We paused aside from the stir, hurry, and life of the

Old World, with a conscious bashfulness of youth, with a sense of our own immaturity, and with a recognition that silence, reserve, and accumulation were the things fitting for us.

The growth of a child is not unlike this outline of our national growth. The child is scarcely more than an infant when the inner instinct and activity which never rest drive it on and on to test its little world on every side, to make new discoveries, to find new incentives to action, and by some means, unconscious though it may be, to discover its own powers. And these growing powers are found, and they are not a few, but they are not all. Still the child lingers aside, its world is narrow, and it learns the limits well. As it is with the thought of the great outside world, so it is with the thought of childhood,—the thought touched everywhere with the glow, the thought made bright by the gleam, of a light beyond the stars. This is the great age of imagination, and the child shrinks aside from the lessons and the life of the work-a-day world that he may be with his own thoughts, that he may build his own castles, that he may become more and more what he ought to be. This is the period in which childhood is dominated by the "Monroe Doctrine." True to his needs, he shrinks from the vigorous struggling world of life. The stirring sense of unconscious life within him will make itself known; it resides in him, planted by the wise nature of an Almighty Father, in order that his children may be men and women, and the very life of childhood

exists only that man may learn the world and learn some little of the Self which the reaction of the outer world upon the inner life in course of time develops. Most marvellous is this reaction, and most wonderful are its results!

After the boy has come to recognise his own powers, tendencies, and general disposition, he bends his energies in many directions, and measures his power with others of his kind. His energy seeks new channels, he tests new conditions, combinations, and peculiarities of environment; his whole disposition goes out in new fields to conquer. He is learning more, seeing more, doing more. This corresponds to the recent "Age of Expansion" in our national life.

Out of the action of a human soul upon surroundings we have the developed man, out of the reaction of a nation upon its surroundings we find a great people with a unified national life. However, it is not the nation, but the individual that concerns us most closely. With his rare insight and words of power, Shakespeare has traced the round of human life from the cradle to the grave.

The Seven Ages of Man

All the world 's a stage,
And all the men and women merely players:
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages. At first, the infant,
Mewling and puking in the nurse's arms.

And then the whining school-boy, with his satchel,
And shining morning face, creeping, like snail,
Unwillingly to school. And then the lover,
Sighing like a furnace, with a woeful ballad
Made to his mistress's eyebrow. Then the soldier,
Full of strange oaths, and bearded like the pard,
Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice,
In fair round belly, with good capon lin'd,
With eyes severe, and beard of formal cut,
Full of wise saws and modern instances,
And so he plays his part. The sixth age shifts
Into the lean and slippered pantaloon,
With spectacles on nose, and pouch on side;
His youthful hose well sav'd, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange, eventful history,
Is second childishness, and mere oblivion;
Sans teeth, sans eyes, sans taste, sans everything.

As You Like It.

The second childhood carries the poor human being out into the shadows, but the first carries him out into the new and growing realm of power. And he finds the working of a law which brings the body to the grave without a struggle, and by a process as quiet and natural as the flame of the candle dies down in the socket which holds it. We trust there is a higher thought. This fading out of the light of the eye, and this failing of all the bodily powers is only that the spirit may have the finer field for development, and that the veils of the soul, which have hung about to

shed from it the unclouded glory which it was not able to bear, may in death be gently drawn aside for the in-pouring of the light eternal. But life is here, and now as parents and teachers we must meet it in each of the developing stages, supplying those surroundings which will contribute most to the right unfolding of its growing powers. These stages are not unmarked, but glide into each other by a relative transition, with difficulty recognised by a parent and often overlooked by a teacher, who should readily recognise the change. These for the most part glide into each other; but it is a great convenience for the teacher to have in mind some clear idea of the different stages through which the child passes in the development of his own being and in the adaptation to his own environment.

The child's life may, for study, be divided into five periods:

1. The sucking period, which covers the first year.

2. The period of early childhood, which is a time of rapid adaptation to environment, covering the years from one to six. That is the great period of unfolding for mind and body. It is a time of acquisition. "Let me see," is the cry of the child's whole nature. It is a time when self-expression is strong; the mind is hungry, the body cries out for action. It is said with some show of truth that the child at six years of age knows half as much as he will ever know. Ah, how rapidly he has been learning! He has learned to observe. The great world has widened on every side,

and he knows a thousand things about him. Form and colour, size, weight, smoothness, and beauty, all have told him their secrets. He has begun to judge people; he knows his friends, and avoids his enemies. He has learned the language of a smile and the harsher language of a frown. He has learned to walk, and goes afar to explore new fields. He has learned the marvellous relationships which are the beginning of all thought. He is already in his own small way a thinker. He has learned a new language. In short, he has made a beginning on the great circle of experience that shall widen until he dies.

3. The time from seven to twelve is a period of ripening for childhood. In the early part of this period the senses are still very much alert and the child seeks information through every channel. Later, the memory becomes more active, and it seems as if nothing that the mind has once grasped can make its escape. The varied parts of the body seem to ripen and finish themselves for the child-period. There is a pause, and then comes a rapid marshalling of the forces.

4. The boy prepares to become a man; the mysterious change of puberty is upon him. The body stores material. He grows rapidly. The mind gathers new ideas and new thought material in abundance. It seems that every part of the body has more than enough material for recuperation and natural growth. Fiery currents surge through his body; strange thoughts come to his mind. To his heart sometimes there comes

the feeling that his best friends do not care for him. This is the age when boys plan to run away from home; the age when they are restless under restraint; the time when they need wise, and true, and confidential friends; the time when the unselfish and wise Sunday-school teacher can do his largest and most far-reaching work. The stream of existence is taking its direction for all the days to come. The heart is hungry and seeks for sympathy and companionship. A little later the altruistic feelings grow strong. The idea of service predominates and the youth recognises the obligations to human society, of which he is a part. It is the time of supreme friendships. A boy will then form a friendship for one who is older and wiser, and will give his life rather than be untrue. This is the time for abundant exercise; the time for healthful occupation for body, mind, and heart.

5. The next period, from eighteen to twenty-five, witnesses the unfolding of that consciousness which recognises the family life. New thoughts of the permanency of life and the permanency of human relations come to him, and a recognition of the rightfulness of many laws in human society which, until this time, he has felt to be burdensome or useless. Then are established the habits of business life, and the young man begins to take that attitude of body and mind which shows him a farmer, a carpenter, a minister, a lawyer, a physician, or a business man. Manhood takes a "holding turn," and from that time forth, not

only professional habits, but many a turn of the moral life is settled to continue to the grave. A little later come the recognition of the national life, the consciousness of his belonging to his country, a feeling of the world relationships, and himself a part of all. The round of human relationships, with the experiences of life, and that longing for the other home where are those whom we have loved and lost, is beautifully portrayed in Jean Ingelow's *Songs of Seven*. To condense the poem is to mar its beauty. But the reader will find here its lessons.

Songs of Seven

Seven times one. Exultation

There 's no dew left on the daisies and clover,
  There 's no rain left in heaven:
I 've said my "seven times" over and over,
  Seven times one are seven.

I am old, so old, I can write a letter;
  My birthday lessons are done;
The lambs play always, they know no better;
  They are only one times one.

Seven times two. Romance

I wait for the day when dear hearts shall discover,
  While dear hands are laid on my head:
"The child is a woman, the book may close over,
  For all the lessons are said."

I wait for my story—the birds cannot sing it,
  Not one, as he sits on the tree;
The bells cannot ring it, but long years, O bring it!
  Such as I wish to be.

Seven times three. Love

I leaned out of window, I smelt the white clover,
Dark, dark was the garden, I saw not the gate;
"Now, if there be footsteps, he comes, my one lover—
Hush, nightingale, hush! O sweet nightingale, wait
Till I listen and hear
If a step draweth near,
For my love he is late!"

"Too deep for swift telling; and yet, my one lover,
I've conned thee an answer, it waits thee to-night."
By the sycamore passed he, and through the white clover,
Then all the sweet speech I had fashioned took flight;
But I'll love him more, more
Than e'er wife loved before,
Be the days dark or bright.

Seven times four. Maternity

Heigh ho! daisies and buttercups,
Fair yellow daffodils, stately and tall!
When the wind wakes how they rock in the grasses,
And dance with the cuckoo-buds slender and small!
Here 's two bonny boys, and here 's mother's own lassies,
Eager to gather them all.

Seven times five. Widowhood

I sleep and rest, my heart makes moan
Before I am well awake;
"Let me bleed; O let me alone,
Since I must not break!"

For children wake, though fathers sleep
With a stone at foot and at head:
O sleepless God, forever keep,
Keep both living and dead!

Seven times six. Giving in Marriage

To bear, to nurse, to rear,
To watch, and then to lose;
To see my bright ones disappear,
Drawn up like morning dews—
To bear, to nurse, to rear,
To watch, and then to lose:
This have I done when God drew near
Among his own to choose.

To hear, to heed, to wed,
And with thy lord depart
In tears that he, as soon as shed,
Will let no longer smart.
To hear, to heed, to wed,
This while thou didst I smiled,
For now it was not God who said,
"Mother, give ME thy child."

Seven times seven. Longing for home

A song of a boat:—
There was once a boat on a billow;
Lightly she rocked to her port remote,
And the foam was white in her wake like snow,
And her frail mast bowed when the breeze would blow
And bent like a wand of willow.

A song of a nest:—
There was once a nest in a hollow;
Down in the mosses and knot grass pressed,
Soft and warm, and full to the brim—
Vetches leaned over it purple and dim,
With buttercup buds to follow.

I pray you, what is the nest to me,
My empty nest?

And what is the shore where I stood to see
  My boat sail down to the west?
Can I call that home where I anchor yet,
  Though my good man has sailed?
Can I call that home where my nest is set,
  Now all its hope hath failed?
Nay, but the port where my sailor went,
  And the land where my nestlings be:
There is the home where my thoughts are sent,
  The only home for me—
                Ah me!

CHAPTER X

SELF-ACTIVITY AND ENVIRONMENT

EVERY student of children must have recognised in them a tremendous mental activity. It is sometimes called a hunger—a hunger of the body and a hunger of the soul. A child's being in every part seeks nourishment and expression. It is this characteristic in nature which Lowell sings in *Sir Launfal:*

The Many Hungers.

> Every clod feels a stir of might,
> An instinct within it that reaches and towers
> And, groping blindly above it for light,
> Climbs to a soul in grass and flowers.

It is this climbing to a soul which characterises the untaught activity of childhood, an impulse that will not then brook resistance; it causes the physical activity in the body which is to be made; the mental and spiritual activity in the soul which is to be developed. There is the crying out of the whole nature, not only for food and nourishment, but for an activity which cannot fail to develop power. It is this internal activity played upon

The Climbing Soul.

by external forces which offers the problem of Self-activity and Environment; the play of these two forces, when properly related, results in education.

It is a truism, that struggle develops character, and as long as the struggle is wholesome, natural, and reasonable, there is no doubt that the character developed is of the best kind. But every spirit has its breaking strain, and whenever the contest is carried beyond the point where the internal force is able to triumph, there come disappointment, hesitation, doubt, failure. The secret of all sound education is found in the reaction between forces without and forces within, and no teaching, no exercise, is valuable except as it excites this reaction.

Struggle and Character.

A child's relation to his environment is one of the most important topics. It is because this relation is so often a false one, that the warm, active, pure, and sensuous life is submerged or perverted by external forces. The environment indeed becomes a matter of supreme importance, and the high duty of the parent or the teacher is to place the surroundings in such relation to the child that they may always call forth his latent energies and predisposition in lines of right activity, and that they shall not in any way contribute to seal up within him those activities, desires, and purposes that are the highest ends of education.

Right Relation to Environment.

Wordsworth talks of a prison-house that closes about

the growing boy[1]; Hood laments that the heaven, so near in childhood, is now farther off than when he was a boy[2]; but the only reason that this prison-house closes about us, and that heaven gets farther away, is because we are clos-

Open the Prison-house.

[1] Heaven lies about us in our infancy.
Shades of the prison-house begin to close
Upon the growing Boy,
But he beholds the light, and whence it flows,
He sees it in his joy;
The Youth, who daily farther from the East
Must travel, still is Nature's Priest,
And by the vision splendid
Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day.

WORDSWORTH.

[2] I REMEMBER

I remember, I remember,
The house where I was born,
The little window where the sun
Came peeping in at morn;
He never came a wink too soon,
Nor brought too long a day,
But now, I often wish the night
Had borne my breath away.

. . . . . .

I remember, I remember,
The fir trees dark and high;
I used to think their slender tops
Were close against the sky:
It was a childish ignorance,
But now 't is little joy
To know I 'm farther off from Heav'n
Than when I was a boy.

THOMAS HOOD.

ing rather than opening the vents which allow the free spirit within to reveal its glory, and to come in touch with God's outer beauty in this great true world.

One may overcome environment; he may be overcome by it, or he may flee from it. When one is sufficiently strong to overcome his environment by bringing out of the struggle strength and victory, then it contributes to his growth. When he is overcome by environment and it leads him where it will, he finds suffering and loss. When an unwholesome environment is overcoming our resistance, it is the part of wisdom to flee. Here, then, is the field of activity for the will. By means of this we are able to choose for ourselves those surroundings which will make us strong, minister to our growth, and leave us nobler with each passing year.

Relations to Environment.

> Build thee more stately mansions, O my soul,
> As the swift seasons roll!
> Leave thy low-vaulted past!
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou at length art free,
> Leaving thine outgrown shell by life's unresting sea!
>
> HOLMES.

There is another aspect of the process of education; it consists in recognising that the child is born to an inheritance from the civilisation of the past. To paraphrase President Butler: "It covers the whole range of literary, scientific, æsthetic, institutional, and religious achievements of those

Our Inheritances.

who have gone before, and to each of us comes, as an educational birthright, such a knowledge of the achievements of the past in these various fields as will contribute to our highest development."—*Meaning of Education.*

Literary Inheritance.

The literary inheritance includes not only the literatures of the world, but the languages of the world. The literatures are valuable in that they show how great minds of different nations have answered life's questions. To master the literature of any civilised people is to enter into a great inheritance. But one must master languages, which are the tools of thought, if he would know great literatures. It has been said, and not without truth, that for the mastery of every new language the man receives a new soul. However, I am much impressed with the thought that the smattering knowledge of several languages received in our high schools and colleges is much less satisfactory, and gives less power to the student, than the mastery of one. There is doubtless a certain value in the study of the dead languages, and for our needs and time a fair study of one of the dead languages and the mastery of a living language will bestow on the student more real power than a slight knowledge of several. We of the English tongue, with all the wealth of thought, literature, and learning which has been embodied in our literature, have need to rejoice that we naturally grow up in the knowledge of a language which may unfold to us such

profound lessons of literature, science, history, and art. So far as coming at the stores that are hidden in foreign languages, there is little need to study them for that purpose, because for the average person the great number of excellent translations will do far more than he is able to do for himself.

By the scientific inheritance we mean not only the great range of scientific knowledge found in physics, chemistry, and biology, but all those applications of science which in our everyday life contribute to the comfort of men. The illustrations are not far to seek, for they are found in telegraphs, telephones, electric cars, steam-engines, and water-rams, washing powder, and a hundred of the small or great materials, methods, or appliances that will help to lighten daily labour or to protect health. The acquisition of the scientific inheritance bestows upon the student a training which is of the greatest value. He learns there to weigh the comparative value of facts, to measure and interpret statements, and to put together a whole range of ideas which ought to unfold to him the movements of nature in accordance with law. Then, too, there comes to him almost unconsciously an understanding of the method of induction. He has the instinctive disposition to apply that to the affairs of everyday life. There is, however, one feature of the scientific inheritance that may be very well emphasised, and that is the application of the general laws to the practical affairs of life. What shall

Scientific Inheritance.

it profit him to understand the principles of chemistry, and be able to work out intricate calculations in physics, if he does not know the importance of putting water in the cellar to keep the vegetables from freezing, or if he does not understand that water in the gas-pipes is responsible for the fitful flame? He needs the science of common things.

Æsthetic Inheritance.

We have heard again and again of the beauty of holiness, and there are not a few with true insight who are highly appreciative of the holiness of beauty. In the work-a-day world, with its soil and care and pain, happy is the man who can gather from nature and from art something of the joys of creation, and something of the high appreciation which makes life seem beautiful and unfolds to him in the periods of darkness a beauty even in the commonplace. In common with literature, this inheritance claims some of the beauty of poetry. It has for its own the beauty of music, and there are the added claims of painting and sculpture. As a part of the world's endeavour, this becomes one of the great features of life, and contributes largely to the culture of the human spirit. Here, as in so many other departments, the most important caution is to guard against superficial study and pretended appreciation. We need to look deeply and to feel keenly. Our hearts must be open to the best messages, and our lives ready for the truth.

By institutional inheritance we mean to include the

knowledge of institutions which have come to us through all the generations. Considered as organisations, we think of school, church, and government, of lodges and societies, and the whole range of organised affairs among men. **Institutional Inheritance.** Our student will gain greatly if he has such a knowledge of parliamentary law as will enable him to take part successfully in deliberative bodies; he will be all the better citizen, if he understands the organisation of the government under which he lives, and the means by which any given result is obtained. In particular, he needs to understand something of the real advancement which has been made in the problem of government in our country. With the study of the three great departments of our government, legislative, executive, and judicial, he may be taught that the Supreme Court is something almost new in the history of government, and that, ranking, as it does, as one of the co-ordinate departments of government, it performs an office among us that is not found in any other form of government. Leading then to the great principles of democracy, he learns that, when new states are admitted into the sisterhood of states, they enter with all the rights and privileges of their elder sisters, a thing before unheard of in the history of the world.

The careful study of the institutions among which he lives will open to him a new sense of the organic unity of the nation, and give him some idea of the close bonds of humanity.

This is no small inheritance. All through the ages there have been dimly or more clearly set forth the love of God and the outpouring of the spiritual and moral forces of the universe, and as man in his dim way has struggled from the dark into the light of the Infinite, he has learned lessons which are passed on from generation to generation. It is no small thing that man shall learn aspiration, that he shall recognise the importance and nature of human duty, that he shall know what man has thought, loved, hoped, and believed; and most of all that he shall recognise the way by which the inner glory, divinely planted, streams out into this world, which even now is early in the making.

Religious Inheritance.

The journals on physical education, in varying terms, insist that weakness is a crime. It is not physical weakness alone, but intellectual and spiritual weakness, that is criminal; many people do wrong because they are not properly equipped to meet the responsibilities of the position in which life places them. If they can enter upon their inheritance with some measure of success, never permitting the deluge of knowledge to quench the inner light of the spirit, nor to subdue the native activity of the mind, they will be so much the better equipped for the work of life. In every Young Men's Christian Association, and in every university, are to be found men who are colossal sponges, absorbing all the know-

Applications of this Inheritance to the Development of Self-Activity.

ledge and inspiration which the various classes or exercises afford, but valuable neither to themselves nor to others, except as receivers of surplus products. They are hearers only and have long since lost the power of keen initiative and vigorous execution. Each student is likely to find in his own nature something which responds heartily, hopefully, and helpfully to the call which environment makes upon his native self-activity. When I think of the multitude of things the world offers to be learned, I am reminded of a scene in a schoolroom. A little girl was looking off her book in a thoughtful way, musing no doubt on some topic dear to a child's mind. "What are you doing, Lucy?" said the teacher. "I am only thinking," said she. "Come! come! Lucy, this is no place for thinking." The story may be true or false, but the lesson points a truth which we cannot afford to ignore. In the multitude of things we must not forget, that to think is to live.

CHAPTER XI

THE SENSES

THE senses are the great collectors of material for the mental life. Milton's statement that poetry should be simple, sensuous, and passionate, applies just as well to the poetry of human life, and if the senses are trained to be true they will bring into the growing mind an abundance of material of the most accurate character. They will help to give accuracy to every impression, definiteness to every idea, and clearness to the thought because the thought material is definitely and accurately presented to the mind. The bodily life becomes fine, the mental life becomes fruitful, just as they are touched with sound emotion. "It is the wholesome human passion which makes the simple sensuous life beautiful." The absence of this passion dooms the tired worker to drag an endless chain through a weary day, month, year, lifetime. The senses become the means by which rich and useful material is passed to the mind for elaboration. Many an eloquent sermon, many a fine bit of teaching, much that is wholesome and healthful in life, is lost because the senses fail to do their work: the ear does not hear,

Introduction.

the eye does not see, the touch does not report truly. Because of these inaccurate or defective reports which the senses bring, mental alertness is impossible, and the mind settles down to a sort of sodden condition, out of which it is impossible that there should come any bright, strong, and greatly alive action. But the senses may be too finely trained and the nervous system too delicately wrought, for as things come storming at the gates of sense there is a perfect bombardment of the mental life, and we find ourselves unable to dispose of one set of ideas before another troop comes charging in upon us. The only protection for the conscience and the only safety for the mind is to cultivate the habit of neglecting such sensations as cannot minister to our instruction or growth. We must even neglect words, for a word is the sign of an idea, and as these come thronging in upon the mind they set up an activity which, if out of harmony with the best within, will stir a veritable storm of thought. But what is the character of the selective agent? Why is it that a landscape suggests to one man agriculture, and to another art, and to a third wealth? Each man finds in every landscape what he brings. Every sense has been taught to carry its own message and to carry no other messages that have presented themselves.

Touch.

The touch should be delicate, true, and firm: delicate, that there may be fine discrimination and close, accurate judgments; true, in the sense that it is comprehensive and reliable, bearing in

to the brain all the messages that it ought to carry; firm, that there may be mental grasp and that its message may merit confidence.

Taste.

The law to be observed in the cultivation of taste is rather the development of a few simple, strong, and accurate tastes, than a mere artificial and uncertain development of a great number. Nature itself takes care of the development of taste if we allow her the privilege. The most painful comment on our civilisation is the great number of artificial tastes which it insists upon cultivating. A thousand things which do not contribute to wholesome life are desired and insisted upon to a degree which makes it impossible for the simple and natural desires of the body to have their manifestation and receive their desires. Not long ago a lady was sitting in a street car with a child by her side. It was a bright, healthy child. The mother tasted a bit of candy and offered some to the little thing with its wholesome natural tastes. The hand was pushed aside and the candy declined, but the mother said: "Do eat some; see, mamma likes it." That was one more step toward the cultivation of an artificial taste, toward which the simple nature of the child had no inclination. The same things may be said of various kinds of food, drinks, rich gravies, strong spices, and many of the condiments, which depend for their sale almost wholly upon the demands of tastes which have been artificially cultivated. Where men eat to live the strong whole-

some life, these things naturally sink to a secondary place. I was once sitting at the table of a friend where we had just eaten a very wholesome dinner. The dessert was custard pie, and a vigorous, full-blooded boy of five had already enjoyed a second helping. In his impetuous fashion he said: "Ma, may I have another piece?" Instead of definitely refusing or granting his request, she said: "Wait, my child, until all the others have been helped, and then your turn will come if there is any left." For twenty minutes that boy sat longing and hoping for another piece. This had the effect of cultivating a longing which should have been gratified or as definitely refused, and this longing she cultivated while she thought she was cultivating generosity and self-control. The habits of eating may be very largely placed under discipline by a wise guidance. The whole range of animal appetite, strong, vigorous, and tyrannical, can, with wise teaching, be compelled to shape itself in harmony with the highest life.

Smell.

It is a curious fact that the power of smell is one of the most necessary and valuable of all our possessions. Though its range of application is narrow, it affords protection and develops a close discrimination altogether beyond the ordinary limits of its supposed excellence. There are few kinds of memory that are so persistent and completely recognised as the memory of odours, and this power if rightly applied may contribute in many a dull hour to a high form of

æsthetic enjoyment. The protective value of this sense is readily recognised when we know the great number of unhealthful substances in air and food, from which we are warned to turn away by this careful guardian of our health and comfort. The æsthetic value is not small, and whoever has inhaled the fragrance of the new-mown hay, and drawn into his nostrils the delightful odours of the spring, summer, and autumn as they are found in an attractive country, recognises a store of memories which give cheer and comfort, and which may serve as standards of measurement in the later experiences of life. But there are many petty notions and whimsical ideas which people have cultivated in themselves with the simple purpose of being peculiar, and this is nowhere more in evidence than in the complaints as to various odours, particularly those that are necessary and to a degree wholesome in the kitchen and dining-room.

Sight.

One of the leading writers on evolution has demonstrated that man has physically reached his highest limit because we now no longer improve the sight, but add to its power by means of the telescope and the microscope. However that may be, any thoughtful teacher must sympathise with the German Emperor when he says that no healthy man has a right to look on the world through glasses, that good health to the body means good health to the eye. Sight has much to do for any individual, and a clear- and true-seeing eye brings to him messages of the

greatest value. Near seeing and far seeing both have their high offices, and the near-sighted man who by means of glasses may be able to recognise his friends at a distance and to see the beauty, verdure, and comeliness of this fair earth finds that he has entered upon a new inheritance. There is a general and a detailed method of seeing, and many a man who has travelled for years on an accustomed road finds to his surprise that a friend trained to detailed inspection can call his attention at the first journey to hundreds of things which he now sees for the first time. There is not only this outer seeing, there is a power of sight which belongs to the mind. There is a definite way of penetrating things, of taking hold upon them in a forceful and interesting way, so that by means of the outer excitations we are able to call up from our experience a score of details to fill a picture until it is true and lifelike. In the chapter on "What Is Man?" we have spoken of the eye hunger, which is keener in the period of early childhood than at any other time, and which, if then properly gratified, will result throughout life in a better recognition of the world around than could ever come without its training. The open eye is a gift to be greatly sought, and is surpassed only by the open mind. It is not enough that the eye should be open to the things about it, but it must dwell for a sufficient length of time upon objects presented so that careful and accurate knowledge may be obtained. There is no possible hope of securing the full benefit of observing

without that degree of leisure and that degree of application which will insure a pretty fair disposition of any one topic before another is attempted. The greatest penalty that city life visits upon the senses of our children is the sudden and abrupt change in the subjects of attention. The town child goes from show-window to show-window or from object to object with such haste that there is not time for the mental reaction which would really benefit him. The country child has, on the contrary, few objects for consideration and is likely to ponder each one until he has gathered an interpretation of its meaning and wrought out its lesson for his use in later life. The sudden and abrupt breaking off of attention must lead to carelessness of observation, inaccuracy of perception, and general flightiness of mind.

Hearing.

We are coming to see the importance of training the eye and ear together, and here and there we are dimly coming to know that there are children who are ear-minded and others who are eye-minded. Not only does there come to such children desire to see, but at a certain stage of their lives the ear is hungry for sounds, and a certain rhythm of words or sounds will sing itself over and over in their minds, giving them keen delight. In the special age of ear-mindedness we find the time for all kinds of memory work, and then have need to give training in the learning of memory gems, maxims, and adages, and the whole range of beautiful and noble utterances,

with the assurance that the child shall be enriched forever by these exercises which we offer. The very earnest desire which these ear-minded children have for pleasing sounds leads to their catching slang and giddy phrases and chaffy songs if something better be not supplied. Any thoughtful person will greatly appreciate the value of ear longings and avail himself of the disposition to meet this new and worthy need. Children's jingles and pleasing sounds ought to come in their own good time, that later life may be enriched.

I have emphasised now the importance of a delicate, true, and firm touch, of a taste wholesome, simple, and natural, of such cultivation of the sense of smell as will make it able to assert its true value as a protective and an æsthetic agency while subduing the whimsical and the petty. I have spoken of the value of near and of far seeing, emphasising the importance of exact observation, and showing that there is a period of eye hunger and of ear hunger in the course of human experience which must be gratified in order to serve for the highest development. I have tried to emphasise the importance of accurate observation, and to show that the practical educational work can take place only among those surroundings which allow time for the educational reaction which takes place in periods of comparative leisure. There can be no rapid hit-and-miss work in the development of any one of the senses. I have tried to emphasise the importance of

Summary.

training the eye and the ear together, and have, I trust, made clear that there are many students who with their ear-mindedness must be trained through the ear, and many others who because of eye-mindedness must be approached through the eye.

CHAPTER XII

ATTENTION

CONSCIOUSNESS has been defined as awareness, and attention as a focusing of consciousness. When the mind is directed toward any object, we term that action of the mind "attention." Attention, then, is an attitude of the mind. Hear Carlyle: "Thy very attention, does it not mean *attentio*, a stretching to? Fancy that act of the mind, which all were conscious of, which none had yet named,—when this new poet first felt bound and driven to name it! His questionable originality and glowing metaphor was adoptable, intelligible; and remains our name for it to this day."

Attention is voluntary, involuntary, expectant, and dispersed. Voluntary attention is the result of will, and acts promptly and definitely. The mind comes in contact with the matter to which it attends by a series of dashes or charges; like a bouncing ball it strikes against the object for consideration and springs away again, only to be returned again and again by the action of the will. Voluntary attention cannot be sustained for any great length of time, as it depends only upon the will, prompted by

Kinds.

the sense of duty or profit, or other external incentive. Soon it will cease, or change to involuntary attention.

"Because people are attentive when strong interest is roused, there is a common idea that attention is natural, and inattention a culpable fault. But the boy's mind is much like a frolicking puppy, always in motion, restless, but never in the same position two minutes together, when really awake. Naturally his body partakes of this unsettled character. Attention is a lesson to be learned, and quite as much a matter of training as any other lesson. A teacher will be saved much useless friction if he acknowledges this fact, and, instead of expecting attention which he will not get, starts at once with the intention of teaching it."—THRING.

Attention must be Taught.

Involuntary attention depends upon interest and may continue for an indefinite period. It lies along the lines of one's native interests, and in this is found the great value of making these interests as wide as possible. The condition which prompts to a sense of ownership in ideas, sights, and opinions goes far to enlarge mental life, and the student who has been so trained will attend with real pleasure to a wide range of statements, accounts, or experiences which would be altogether ignored by the untrained. The great end in the training of attention is to make possible a strong involuntary attention in many lines. Here is a striking illustration of involuntary attention. In his palmy days, S. S. Prentiss of Mississippi

Involuntary Attention.

was a most magnetic orator. One day when he was addressing a public meeting, an old gentleman took out his watch and noted the time; just then something that the orator said riveted his attention, and the watch was forgotten. Soon, as it seemed to him, the orator finished his speech with the sentence, "My powers fail." The chain of his attention was broken, and the eyes sought his watch only to find that the orator had been speaking three hours and fifteen minutes and that he had held his watch in his hand all this time.

There is another phase of this matter called expectant attention, to which I have before referred. In this the mind dwells upon something that is expected and done to bring that to pass which is dreaded or desired. It is well known that the thought of an ache or pain in any part of the body may soon be replaced by the reality, particularly in those who are of a sensitive or nervous disposition. The great market for patent medicines in our country is based upon this principle of suggestion. Indeed the regular physician gets much better results from his medicines when the patient expects a cure. A teacher in one of the large schools for colored students recently told me that they are compelled to send home those who think they have been "conjured." The idea takes very strong hold upon these students, and in most cases death confirms their belief.

Expectant Attention.

The particular value of expectant attention will readily appeal to the teacher. Children are specially

liable to the evil or good effects of the expectant mental state. Their attention should be diverted from personal pain, from the unhealthy, the morbid, the vicious in every line, and turned to that which is clean, hopeful, and inspiring. Not only this in all schools, but it is of the highest importance so to place a student in such relation to his fellows that he may succeed in the work which he undertakes. That one should expect to fail in the work that he is doing day by day is one of the saddest commentaries upon a civilisation which we call enlightened. Expectation of the whole being should tend toward aspiration, accomplishment, and success.

There is another feature of attention which deserves consideration. It is that condition of the mind by which we are able to hold ready for use all the important statements or knowledge which we have received. I can call it by no better term than "capacity." Practice in this line results in remarkable development, and as the student listens he finds that he has "gained an abyss where a dewdrop was asked."

Dispersed Attention.

The term "dispersed attention" is used to describe that state of consciousness in which one gazes dreamily off into space, giving thought to no one thing more than another and almost indifferent to things near and far. It is not the same as day-dreaming; it even more successfully spends one's time without profit, and for the most part without pleasure. In all the range of mental manifestation

there is hardly another form that is so mildly negative. It reminds one of the chemist's definition of nitrogen—"a gas, colourless, tasteless, odourless."

The following test will illustrate. This morning you are to go again over the path which you have traversed a hundred times. Try to see how many new things it offers and you will be astonished to find a great number of objects which you have never before noticed; the attention has simply ignored them. As is well known, feeling plays a large part in the mental life, but any feeling which is constantly ignored will in course of time take a minor position; and since feeling determines so much of conduct, if a certain feeling be ignored the action which would be prompted by that feeling will be largely excluded; thus attention may be instrumental in determining conduct. It is well known that we remember chiefly those things to which we give attention. Outside of the range of our native interests, the memory may be greatly strengthened by giving close attention to old experiences when these are introduced into the mind. This kind of attention provides for close relationships and makes memory strong through the laws of association. Reasoning, too, depends largely upon attention for its direction and for the soundness of its conclusions. Attention will bring the mind to rich collections of facts on which a sound conclusion may be based. The greatness of many men consists not so much in a strong mental endowment as in that

Attention Determines the Current of Mental Life.

command of the mind which enables them to direct the mind to specific and desirable objects. All men have a storm of sights and sounds making constant demands upon the attention, and only the man who is great enough to ignore the trivial ones is able to reserve to his mental life that scope for exercise in which his energies may be centred upon a special line of thought or action.

Attention and Inattention.

It is generally assumed that attention is a very good thing and inattention a very bad one, but only by attending to the few things, instead of holding to the many, are we able to make any advancement. Indeed the ability to ignore the greater number of things in this constant bombardment is the secret of health to both mind and soul. While this is true, it will not do for one to plume himself upon his excellence because he does not give satisfactory attention. Excellence consists in giving attention only to the right things, and the power of attention is the surest proof of genius.

Genius and Attention.

A man is not a genius because he gives attention, he gives attention because he is a genius. But even a genius can ill afford to give attention to unprofitable things. The only hope for sustained attention is that the subject is to have something worth hearing and to have the mind prepared for the presentation of the matter. When the mind is ready for new knowledge, it waits for its coming as the ear for the footstep long expected: we hear it at

its farthest approach. This setting of the mind, like the trigger of a gun that the whole force may go true to the mark, is one of the happy arts of the wise teacher. The following suggestions will not only be helpful to the teacher in directing the class, but they will give him a clearer understanding of attention.

1. The mind should be prepared for the introduction of all new material. This may be done by calling up in the mind of the child:

(a) Closely related knowledge.

(b) Scenes which will serve as interpreters.

(c) Feelings similar to those likely to be called up by the presentation of new knowledge.

2. Every new subject should be introduced by object or illustration.

3. Keep the pupil with you eye to eye, except when he glances now and then upon the object which you use for illustration. But it is not enough that his eye seek your face; by questions and answers unexpected as to time and place, you must assure yourself that his mind also follows. Many a boy will look you earnestly in the face while he industriously counts the marbles in his pocket.

4. Do not present many ideas in any exercise. Compactness of thought is a condition of intensity of attention.

5. Study ways of rousing the curiosity of the pupil. If you use illustrative material, see that it is concealed from the student until you are ready for its use.

6. Be careful to vary your methods. Do not get into such a rut that the student can always tell what you are going to say or do. Attention must be transferred from one topic to another. Let exercises on each topic be brief.

7. Be interested yourself. Interest and the attention which it develops are contagious, provided that the material presented is suited to the state of development, emotional condition, and native interest of the student. If not suited to him, there will be no interest. Valuable as is the interest of the teacher in the subject, it must not be mistaken for the interest of the child. Many a teacher has gone on with the lesson in a most hearty and self-satisfied fashion, because he has been enjoying it, while the child has been kept from showing how much he is bored, by his native courtesy or by fear of reproof. A teacher who has very carefully outlined the lesson and given much attention to the work he has planned, thinks it must perforce be interesting. That is in no sense true; it is simply something attractive to himself, and he may learn on questioning the students that they have received neither enjoyment nor profit out of his lesson.

Mental activity is a necessary condition of mental life, and with favouring conditions and satisfactory variety attention is one of the things which we may reasonably expect. But it is sad enough when the teacher is the one who distracts the attention. This may be done by:

(a) References to outside matters.

(b) By scolding the students.

(c) By bad location, as when the students are in a large room with their eyes naturally directed toward some object of native interest.

(d) By talking too much; many words obscure thought.

(e) And last but not least, in many schools there are frequent interruptions from the desk; various kinds of outside interferences in the class by the officers of the school. I have more than once seen the work of a whole class stopped while the superintendent or pastor took time to shake hands with the different members of the class and inquire about the health of absent members of the family. In some of our better schools to-day visitors are not admitted to the classes except at the beginning with the expectation that they will remain to the close of the session.

The success of a specialist depends upon his power to ignore demands emanating beyond the limits of his field.

CHAPTER XIII

APPERCEPTION

THE sum of one's ideas, moods, feelings, and experiences measures his power to interpret knowledge and to adapt himself to new conditions. A man rightly furnished in these particulars may manifest a narrow spirit, but no man however broad his spirit can really be broad-minded unless he has a wide range of ideas, feelings, and experiences. The dominant interest in each of the following characters explains his special power of interpretation.

"The botanist sees much in a plant; the horse-dealer in a horse; the musician hears much in a piece of orchestral music, of whose presence in the sense-perception the layman has no idea. From the same story each hearer interprets something different; out of the same laws each party interprets its right; the same turn of battle is proclaimed by both armies as a victory; out of the same book of nature the different readers, men and people, have gathered the most diverse things."—VOLKMANN, quoted by GORDY.

Apperception is the process by which new knowledge is introduced into the mind and interpreted by

means of that which is already there. Past experience has high value in interpreting new ideas, feelings, and ideals. Every man is limited in his power to see the truth in proportion as his horizon is restricted. This principle emphasises the great value to be derived from excursions, from travel, from meeting new or strange men, things, and conditions. These in their own peculiar way afford opportunity for the unfolding of the best in a man's life; whatever the past has gathered of marvel or surprise becomes by elaboration in the process of years a part of the permanent spiritual possessions and may be used as an interpreter of new things. We remember that a man with a certain cast of countenance pursued a certain course of behaviour and after some thought we conclude that there is a relationship between countenance and character, and just in proportion as we have known and interpreted the springs of action in one human breast may we be able to interpret the springs of action in the breast of one who is similar in thought, expression, and conduct.

Definition.

This phase of the subject is well presented in Lange's *Apperception*: "It is a well known experience that one and the same object seldom occasions precisely similar perceptions in the minds of different people. Of the same landscape the poet's image would differ greatly from that of the botanist, the painter's from that of the geologist or the farmer, the stranger's from that of him who calls

Every One Carries his Own Spectacles.

it home. In the same way, one and the same speech is often understood in as many different ways as there are hearers. What does not the child see in his toys, the devout mind in the objects of his devotion! What does not the experienced reader of human nature see in the wrinkles and folds, the wilted and weather-beaten features of the human face! How much do the gestures, the play of features, the glowing or fading fire of the eye, tell him of the battles and storms of the soul!"

The Struggle.

There is an everlasting struggle in every mind between the tendency to keep unchanged and the tendency to conform. Our life is ceaselessly surging between the conservative and the progressive forces, and at last we yield. There is a deep philosophy in the words of Byron:

> My very chains and I grew friends,
> So much a long communion tends
> To make us what we are; even I
> Regained my freedom with a sigh.

New Classes for Knowledge.

It is difficult to make new classifications for our knowledge and to supply new heads for cataloguing, when new experiences come to us. With the passing years we become more and more enslaved; old fogyism, or fixedness of ideas, is the destination to which we all are tending. While rich experience gives a vast amount of apperceptive material, those who are far along in life are disposed to ignore new interpretations of it. Instead of permitting

the new to have some part in shaping our ideas and to give us a product different from the new or old, we are disposed to compel that which we could learn as new to unite with some fixed form of the old. "Genius, in truth, means little more than the faculty of perceiving in an unhabitual way."

It is a maxim in pedagogy to offer every piece of new knowledge to satisfy some pre-existing curiosity. And it is often a teacher's most important work to arouse in the student's mind at the time of assigning the lesson such a desire or feeling of inquiry as will lead him to crave study. There is no wiser expenditure of time than that which prepares the child at one recitation for the instruction to be given at the next. If the general direction which the new lesson is to take and something of its scope and purpose be defined, the child will master the lesson with far greater ease and in less time. The idea of "Look that point up for yourself" has been carried altogether too far. Particularly in the adolescent period the child has a great host of problems and ideas which he is working out for himself, and any contribution of knowledge which the teacher is able to make will be welcome to both mind and heart. It seems wisest to set the metes and bounds of the child's lesson and indicate the general direction, then let him work it out for himself carefully and conscientiously. In order to provide abundant exercise for independent effort, there should be a certain number of original

Prepare the Mind to Receive.

problems, questions, or assignments on which he may work if time allows and interest prompts. To arouse an interest in a subject is the great secret of successful work. It is the old question of the awaited footstep and the set trigger, discussed under Attention.

How Apperception Acts.

The apperception of a certain piece of knowledge by the mind of the student depends, first, upon the character of the material; second, upon the age of the student—that is, the development of the mind; third, upon the state of the mind and heart when the information is presented. As to the character of the material, it should be neither too elementary nor too advanced, but such as to meet with ready reception by the student on his usual plane of thought. There are various stages of development corresponding to the age and growth of the child. A thought which he could welcome at a certain time, if presented at an earlier age would not be understood.

It is of the utmost importance that the child's mind and heart should be well disposed toward the knowledge offered by the teacher. Herein rests the importance of affection and sympathy between the teacher and the student. What is known as good-will is often sufficient to cause the child to receive heartily that knowledge which the teacher wishes to present. Not only so, but the teacher should avail himself of all the past experiences of the child which will contribute to the understanding and appreciation of the knowledge offered. It is a serious error to introduce into the

child's life a bit of new knowledge or new experience so violently as to separate the old and the new, or as to destroy the old, unless, perchance, it was wholly evil. Herein is the great danger of rudely introducing new ideas of religion into the mind of the child. For this purpose great patience is needed, and if sometimes he does not follow as readily as you could wish, time for thought and gentleness in treatment are essential. New ideas should be introduced so smoothly, clearly, and gently as neither to mar the feeling nor warp the judgment of the developing student. He can then carry into his new mental life the strength and richness gathered from past educational experiences. Every teacher should be on his guard lest he introduce into the student's mind perverted and unreasonable statements of truth which, when the child begins to think for himself, his personal independence and integrity of thought will compel him to reject violently. Just here is the crucial point in dealing with the religious doubts of young men. In earlier life they have been taught to accept statements and ideas which cannot possibly comport with sound common-sense. When they begin to reason, they find that one statement after another breaks down, and they are disposed to cast away the whole system, since some parts contain ideas with which they cannot coincide. The safeguard against all this is to permeate all teaching with the reasonable spirit and to welcome doubt, when it is sincere and natural, as a step in the learner's development.

One result of this generous spirit and wise teaching is that education becomes a permanent interest of life and thought. The youth, having been neither unduly surfeited with knowledge nor left to famish for lack of mental nourishment, has a wholesome appetite for all ethical and religious things. Such teaching and such an attitude of mind will go far to insure a permanent interest in the wide range of literary and religious truth which the Bible offers. To the learner it will become the best interpreter of life's deepest and most sacred problems.

Education a Permanent Interest of Life.

Flower out of the crannied wall, I pluck you out of the crannies,
Hold you here in my hand, root and all, little flower;
But if I could understand what you are, root and all, and all in all,
I should know what God and man is.

TENNYSON.

After all, the first condition for the enrichment of a student's life is that he shall have a large amount of well related definite knowledge. Many teachers pour in a mass of facts, thinking that this means enrichment and education, but the facts are useless unless they fall into due relation. It is necessary that people should see deeply. The world has thousands of priests but few prophets. Many people live in the city for years and yet do not know their fellow men well. A like condition obtains in the study

Summary.

of Bible characters or Bible history, and the result is a confused mass of unrelated knowledge. It is better to know a few characters well, than to know many superficially. The steps in the teaching process are these:

1. See that the mind of the learner is ready for the introduction of new material.

2. Choose the right material.

   (a) As to character.

   (b) As to stage of child's development.

3. Present this material when the child is in the right mood.

4. Give an abundance of good material.

The poverty of thought in many Sunday-school lessons and in many day-school lessons accounts for the great dislike which many students have for study. There should be a continual rousing of the mind to a consideration of the new relationships.

Often the student may not be able completely to realise the new relationship; but if the material is introduced at the right age, the recognition will be quite satisfactory, and his growth and experience will complete it. The poet speaks truly when he says that for any man to enjoy his inheritance he must first earn it. When a child has been thus taught, his knowledge will spring fresh and strong to his mind. Relationships will be named because they are recognised, and the child will feel himself rich in knowledge because his knowledge is at call and is suited for daily use. For one to teach, while ignoring these principles, is like

playing upon a violin without strings, or trying to pump water into a kettle which has the lid on. All such teaching brings the student to a slow death, like that which comes from the fumes of a charcoal fire. To teach a receptive mind, use knowledge in a clear manner, with full recognition of the relationships which this knowledge bears to the duties and uses of life; that is the method of success and the way to happiness.

CHAPTER XIV

INTEREST

INTEREST is derived from *interesse*, which means "in the midst of being," or, "between things." It is often taken to be something attachable to the object of interest. We speak of "making things interesting." There is no such thing as making a lesson or work or play interesting. The interest is in the person and not in the thing. It is true that a lesson or task may appeal to one, but the basis of that appeal is found in the nature of the one who studies the lesson or does the task.

Interest.

There is something close and personal in interest—a kind of proprietorship in the thing in which we are interested. James has a fine classification of the "Selves," and in this he shows how much a part of ourselves are things we own, and ideas which we hold. "In its widest possible sense, however, a man's ME is the sum total of all that he CAN call his, and not only his body and psychic powers, but his clothes and his house, his wife and children, his ancestors and friends, his reputation and works, his lands and horses, and yacht and bank-ac-

The Personal Element.

count. All these things give him the same emotions. If they wax and prosper, he feels triumphant; if they dwindle and die away, he feels cast down,—not necessarily in the same degree for each thing, but in much the same way for all." I have in this respect a certain sense of proprietorship. One need only to instance political or religious things in order to recognise how strongly he feels on those things in which he has a sense of ownership.

Interest and Aim.

Now the first condition of a child's interest in a lesson, or in the development of character, his own character, is that he have some knowledge of the end to be gained and the way in which this aim may be met by the task which you propose to him.

Right Age.

To this end, it is necessary that knowledge be presented at the right age. There are stages in the child's development, and a certain piece of knowledge which at one time he would spurn, at a later time, when he is more mature, he will heartily welcome. Is it possible, for instance, to impress upon the mind of a boy of ten the richness and fulness of conjugal affection? Can a schoolboy appreciate problems of state? Or can one who has lived all his child life in selfishness recognise the strength of the noble and generous motives which often characterise a man? There is not only a right age but a right time for the presentation of knowledge.

There is a time for everything under the sun, and

there is a right time for presenting rich truth to the mind. The chosen moment involves something more than the right age. It involves rightness of mood—in short, that state of mind and soul in the child which welcomes anything not repulsive. There must also be fitness in what precedes and what follows. One can appropriate only those things that come near to his nature.

Right Time.

There must be a choice of right matter. It is useless to offer material which is unattractive to the child. The material must have in itself something which appeals to some characteristic of his nature, and there must be continually an opening of mind and heart because of the nobleness or truth or use of the material which is offered. Right material and nothing else must be presented.

Right Material.

This touches not only the subject of interest, but the whole matter of growth. Interest depends upon native instincts and past experiences. The only possible development of instincts is to cherish them when they appear, and in the age of adolescence these are abundant and strong. If encouraged when they first appear, they will become important elements in the developing character, or if neglected or completely submerged, all except the strongest will disappear and the life will forever be narrow. The native instincts are such as belong to humanity, and may be found in the mind of any child. They are these: curiosity, wonder, and activity.

Points of Contact.

1. Curiosity, with a strength that is not to be denied, leads the mind into untried and sometimes painful paths, but on the whole it is a most beneficent trait, and brings the child into contact with many new, interesting, and helpful forces.

2. Wonder is strong in the nature of the child, particularly in the nature of the young child. It is that which leads him to adore and aspire. The world calls him on every side. His mind is hungry for the new, the strange, the marvellous. Even superstitions may have a tremendous hold upon him, but these he will outgrow and be the richer for the experiences they have induced.

3. Activity is a law of life. The body is full of longing for action, and so with the soul. Both cry out for exercise. Activity is a law of the child's growth as well as of his interest, and in proportion as he is active will his interest extend to many subjects and be developed on many sides.

How remarkable is the effect of these native instincts: curiosity, wonder, and love of activity. Add to these experience, and the growing mind rapidly adapts itself to new conditions. From his experience, enriched by moments of joy or days of happiness, bound to the new, strange, and marvellous, he is able to take hold firmly upon things which at an earlier age he did not think of touching. Experience is a great interpreter, and either by knowledge which he already holds, or by that which he receives by transfer, he is able to inter-

pret many new and interesting things. Experience is a great teacher, and it prepares the way for teaching. He that has lived in the busy haunts of men cannot fully appreciate solitude, and he that has lived under a government monarchical in form and spirit has not any just conception of the deep love which we hold for republican institutions. In short, though the native instincts may be the same, experience determines the direction which one's later life shall take.

When our presentation of material begins to shade off into what is abstract and remote from life, the student's attention begins to fail. Whoever can keep in real contact with the things which have life and warm human interest may be pretty sure that his hearers will follow him. This is only another way of saying that human beings are interested in the fundamental questions of humanity, and that whoever has a real contribution to offer for the welfare of his kind may be pretty sure of an attentive hearing, provided only that he presents his knowledge in such a way that this relationship may be recognised. There is a kind of tradition that it is not quite scholarly to employ the concrete in teaching; we sometimes feel that it denotes a hopeless mental inferiority, and so we go on with the commonplace of abstraction until we tire out ourselves and our hearers. Any teacher who has real human interests need not fail of sympathetic hearers, provided he knows the pathway to its effectual expression in the terms of other people's lives. "Between your thought, your

interest, and the interest which you would awaken in another man lies the barrier of your own personality. Over and through this barrier your idea must pass before it reaches the other man; and if your life, manner, and personality are inflexible and ineffectual, your thought will lose just so much in the passage from you to him." Learn to live. Everything turns toward the art of life. Life is the great translator and the great translation.

There is not only this hunger of the body in general, but there are times when there are special hungers.

Special Hungers.

First, the hunger of the eye, which prompts a child to say, "Let me see." It is not the natural eye, but the eye of the mind, which longs for knowledge to be supplied through the sense of sight. There is a like hunger of the ear, which revels in sounds, and if these are poetical, attractive, and rhythmical, the whole nature finds satisfaction in them.

The supreme value of interest is that it gives the warm human touch to any subject which lies near to the student's life and thought. When he reaches some degree of maturity, he is greatly helped by being taught the nature of his powers and activities and the general plan of his development. The knowledge of the processes of his own education may be overdone, but so long as this knowledge does not outrun his interest in his own development, there is no need to fear. The highest pos-

The Office of Interest.

sible service that can be rendered to any human being is to arouse in him a steadfast interest in his own development. Whenever a boy or a man takes charge of his own growth and life with the purpose of bringing to their highest possible development the powers which have been entrusted to him, he is on the highway to an excellence and a success which can never be gained for him by school or teacher. In a very high and true sense, a man is the architect of his own fortune; not because he lays out his life plans, but because his life plans once having been revealed to him, his whole energy is focused upon the fulfilment of this as a sacred trust. A child should understand fully and clearly those things which are necessary steps in his progress, but he need not understand all the things which he sees or hears. Often the wisdom of his parent or teacher must go beyond him, and he will store away plans, statements, and ideas, the significance of which he understands only in part at the time. The secret of making things clear is to present them under favourable conditions and in some recognised relation to the student's experience, that he may make the most important practical connections.

This is the great office of illustrations, but every illustration should be like a tailor-made coat, an exact fit. Illustrations serve their purpose only when they really illustrate the ideas they are said to teach. Any illustration which is more cumbersome than the point it is to make clear

Illustrations.

is a delusion and a snare, and no matter how interesting it may be in itself, it has no teaching value. Never use an illustration which does not illustrate. Never use an illustration in which the word to be illustrated has a radically different meaning from that used in the illustration. For example, the music teacher who was trying to develop in the minds of his pupils the idea of pitch was very unfortunate when he called the minds of the children to the material which the boatmen use to caulk the cracks in their boats. The words are used with a wholly different meaning in these two cases.

"By awakening and gratifying the imagination, the truth finds its way more readily to the heart and makes a deeper impression on the memory. The story, like a float, keeps it from sinking; like a nail, fastens it in the mind; like the feathers of an arrow, makes it strike; and like the barb, makes it stick."—GUTHRIE.

"George Herbert says: 'It is an ill mason that refuseth any stone. And there is no knowledge but, in a skilful hand, serves either positively as it is, or else to illustrate some other knowledge.' In all ages they have been the greatest powers, both in the pulpit, in the class-room, and on the platform, who have kept this truth in mind. The Fathers of the early Church, who lived in days nearest to those of the Son of man—the Puritans, whose names are inspiration still—enrich their discourses with simile, metaphor, and anecdote. These made all nature, all history, all the lives of men their treasury, out of which to bring the 'new' things

which were to embellish and enforce the 'old.'"—Dr. W. M. PUNSHON.

The heart is one of the great conditions of interest, and in many instances it is a supreme condition. Curiosity, wonder, love of activity, play a large part in developing and maintaining interest; but the teacher who would do his most successful work in moulding character and determining action and power with the whole strength of his nature, will take hold on the heart of the student. Love beckons with many hands and has a thousand cords of interest which can never be found in the simple play of the intellect.

Heart Power.

"Our intellectual and actual powers increase with our affections. The scholar sits down to write, and all his years of meditation do not furnish him with one good thought or happy expression; but it is necessary to write a letter to a friend,—and forthwith troops of gentle thoughts invest themselves, on every hand, with chosen words."—EMERSON.

But there must be a clear and sharp distinction between the attitude of interest and interest itself. Many children, because of their desire to win approval or because of their real affection, will spend much time and energy and make marvellous pretences to an interest which they do not feel.

CHAPTER XV

MEMORY

THE basis of memory is believed to be in the brain; the act of remembering seems to involve a change in the arrangement of the brain cells. Memory is commonly spoken of as if it were a single power of the mind, but, in truth, we have many memories. One person remembers names, another remembers faces and forgets names, and yet another recalls sounds, odours, dates, or events most readily.

Location of Memory.

We may consider memory under three heads:

The Three Heads.

(a) General Retentiveness.
(b) Relationships.
(c) Recall and Recognition.

The first is recognised as a physiological condition of the brain due to native qualities, and it probably cannot be improved by any amount of culture. However, its best work is insured by the vigour of health in the system, and by the habit of prompt, strong, and energetic activity of the mind in all directions. The firm and steady intensity of the intellectual life is greatly to be desired for memory, as well as for the highest manifestation of the other powers.

The second, Relationship, includes the whole range of mental relationships which contribute to remembering, and often to the clearer understanding of a subject. These relationships are not made in any arbitrary fashion, but are founded upon the relations of a part to the whole, or of one idea to its fellow. Most of the higher forms of remembering are dependent upon the right recognition of relationships. And there is no doubt that this is the most helpful field for the cultivation of memory. Any culture in this direction improves not only the memory but the whole mental life. There is no doubt that much which is done in this direction is not really profitable. And this, because the relationships are not those belonging to nature, but are founded upon ideas, or characteristics which are assumed rather than real.

This power of the mind acts through retentiveness, and brings back thoughts or feelings which have before been in the consciousness. At some time we recognise these as having been in the mind before. Satisfactory recognition implies that this knowledge has at first been introduced into the mind in its true relations. This granted, we may, with occasional repetition, depend upon our memories to recognise any material before introduced. **Recall and Recognition.**

Joseph Cook says: "Attention is the mother of memory, and interest the mother of attention. To secure memory, secure both her mother and her grandmother." Attention, accuracy, and trust are

fundamental considerations in improving the memory. There must be close attention to the thing to be remembered—accuracy in every part and in noting the relation of these parts, and that confidence in the memory or trust of it which will lead to a firm and definite recall. Better thinking means always a better memory, because we then place things in their right relations. "Anything to be remembered and recalled at will should be introduced into the mind in a recognised relation to something already in the mind,"—that is, those ideas in the mind with which it naturally belongs.

Conditions of Remembering.

Nature, the kind old nurse, so much wiser than we with our petty systems and firm exactions, is always on hand to give the child training in this great human method of recording impressions and experiences. The native instincts are rising up again and again to make this law known and obeyed, and in memory more than in any other kind of mental activity one may readily recognise the part played by interest.

The boy who has great difficulty in reciting a grammar lesson of ordinary length will spend the afternoon at a ball game and recount to you without one mistake all the varied experiences of the game and the fortunes of the individual players. He remembers the thing that his heart is in. Even the little girl who may forget the time to do the errand or perform the little task which has been set for her can readily remember the place where she would make some purchase for her

own pleasure, or the size and kind of a doll she wishes for her play-room. And not only with the younger children, from babyhood to manhood and womanhood, we remember the things for which we care most. The great secret of getting the child to remember is to get him to care tremendously for the things we would have him retain. This is the lesson: getting by heart as well as by head will make him remember forever. But granted that one sets out definitely to memorise certain things, it is well enough to observe some of the common-sense rules.

1. Let the attention be strong and ready.

2. Let the will be favourably disposed toward the task assigned.

3. See that the ideas are introduced into the mind in a recognised relation with each other and with material already stored.

4. Let the image be vivid. The child must not learn words, he must learn things. There must be no haziness in the mental perspective, but sharp, clear-cut, and definite impressions. The mind must look out keenly and strongly and recognise the things to be considered. It is very important that the emphasis should be laid upon real things rather than upon the words by which things are called. A word is the sign of an idea, but if the thought cannot be carried to the mind there is little value in storing away the husk. After the general idea has been gained, and after this idea has been put into the various new forms, naturally it comes to

be recognised as an old friend, and the matter of repetition will have great value.

Repetition.

And this repetition must give due heed to the truth that some children are eye-minded and others ear-minded. Not a few, because of their natural power of rhythm, and the strong word-hunger, gather up all the ideas, and put them in definite form just because these have come to them in a pleasing fashion, and have stamped themselves upon the receptive ear. Others by means of the eye will gain new truth with wonderful clearness and store this away in the most pleasing and satisfactory fashion. And this repetition, if wisely done, will go far toward fixing permanently the material which we would put into the possession of the child. It must be done over and over again, but not heedlessly and carelessly. The repetition must be a conscious, purposeful, and definite piece of work calling for mental instincts and vigour, with a constant effort to avail one's self of the large help of strong, true, and natural associations. This will come into use more and more as the student tries new pieces in the wall of knowledge, and fits into the right place the thing that he learns. The need is that repetition which involves repeating a statement and recognising the right relations.

So varied and abundant is the knowledge that is desirable, and, indeed, so vast is the amount that is now absolutely necessary to one who lives among cultivated people, that the only hope for a child is to begin early

and improve every moment of the impressionable age of childhood in acquiring those things which are best worth learning. It is not necessary for a child to wait until he is able to understand everything which he commits to memory. The rich treasures of the English Bible should early be stored in his mind. Let him learn the Ten Commandments, the Beatitudes, some of the Psalms, and such selections as you wish him to hold as a permanent possession. The Twenty-third Psalm and some other passages may be explained in a way to arouse a deep interest, even in a young child. Other passages may be learned without a full understanding on the part of the child. As he grows older, some of the rich treasures of English literature may be added to his possessions. That parent is wise who gives his child that educational oversight which will provide him with a rich and varied knowledge for his mature years.

Begin Early.

It is not enough that one shall remember well. Other powers must be cultivated and cultivated definitely for the development of general efficiency. The question is sometimes raised whether memory is not a direct hindrance to higher powers. There is little doubt that from the side of keeping in mind the relationship between ideas, memory performs a service of the greatest value to the mental life. But there is a kind of teaching in the form-studies, with little emphasis upon the

Memory and the Higher Powers.

content-studies, which has given us children by the thousand who have the greatest facility in recalling words, statements, and conclusions, without any adequate knowledge of their use and relationships. In other words, they are taught to remember but not to think. Hear Condillac:

"I grant that the education which cultivates only the memory may make prodigies, and that it has done so; but these prodigies last only during the time of infancy. He who knows little by heart, knows nothing. He who has not learned to reflect has not been instructed, or, what is still worse, has been poorly instructed."

Kant's criticism: "Men who have nothing but memory are but living lexicons. The best way to comprehend is to do. What we learn the most thoroughly is what we learn to some extent by ourselves."

Memory a Treasure House.

Too little emphasis is placed on memory as a treasure house. The wear and tear of daily life tends to rob one of so much of the joy and beauty and freshness of youth that if in age he may lay under tribute the treasures stored in a well-spent youth he is not only rich for all his life, but finds these treasures developing new degrees of excellence and reinforcing his mind in the hour of sorest need. There comes a great temptation — and an inspiring quotation, whether poetry or Scripture, comes to make him strong. There comes a time of discouragement— and the ray of hope bursts through the clouded sky of

his life. There comes an hour of doubt—and the high faith which has been stored in the mind and heart is brought back again, so that he mounts up as an eagle, can run and not be weary, can walk and not faint. Visions are of the future and of the past—those of the past are in the keeping of memory. But memory has not alone joyful things. We are to a great degree slaves to the life we have led, of the experiences we have borne, and he who has no joy in youth and no high true pleasure in manhood must necessarily look forward to gloomy rest in old age. Life has lessons enough that are bitter, and all those things that are of this sort may well enough be turned aside from the life of the growing child. Many an experience has burned into the mind with the bitterness of sorrow, remorse, or suffering, and has left impressions which all the joys of life cannot efface. I have stood with pleasure on the shore of the sea as the great waves came rolling in and dashed themselves upon the beach: there was something of majesty in the dash of the ocean, and something of the high pleasure of the joyous life as the great waves threw themselves upon firm land. But another at my side has looked upon this scene with pain and with sorrow of heart, and beckoned me to turn from the cruel waves that robbed him of the friend of his youth. There is not one of us but has sad and sorry memories he would be glad to bury in the deep sea. It is a part of this eternal law of memory that the things that are deeply imprinted must abide. When

we realise that a life may be full of beauty and joy; that fine, and rich, and high treasures may be stored; that there comes day by day to the willing mind and ready heart an insight, a peace, and a hope that is more than a hope of earth, what need is there to urge that these be cherished, and that life be made fine, and high, and beautiful, so that these pictures may throng upon our memories, making them treasure houses of strength and inspiration when the hand begins to tremble and the sight begins to fail? For the long years of God we may have no richer treasures than the memories of a life well spent.

Among the many beautiful legends of the lost Atlantis is one told, among the simple peasantry of Brittany, of the buried city of Is, lying beneath the waters of the sea near the coast. The sailors say that the spires of the buried churches may sometimes be seen in the trough of the waves, and that in times of profound calm the church bells may be faintly heard beneath the still waters, tolling the passing hours and calling a shadowy congregation to their devotions.

In many a human heart there lies hidden a city of the past, from which, in the calm evening of life, memory will sound forth its chimes, calling the soul to contemplation of the past, with thoughts of joy or sorrow, as the memories of that past may be. It is safe to assume that if a man could see the end from the beginning, his life would be governed by different rules.

"As we sit in the great afternoon of life, watching

the lengthening shadows and the deepening twilight, the shadowy procession of the past goes by, traversing the halls of memory, a weird and startling panorama. Blessed is he who is able to gaze upon it unmoved and without a blush. But to him who sees the ghosts of his youthful follies and crimes stalk by, what a sharp pang comes, in the reflection that each one left a scar on his soul which can never be effaced.

"To the old age that has kept the true beacon-light in view on the voyage; that has carefully studied the chart which the experience of the ages has proven to be the only correct guide; that has taken the Great Pilot on board at the proper time,—to such an old age the last days are the best days, and memory brings nothing but a deeper joy."—COWEN.

CHAPTER XVI

IMAGINATION AND ITS CULTURE

THE real meaning of imagination can perhaps best be appreciated in masterpieces of poetry. Such works have come down to us from the past, but they are also created in our own day. Kipling's tribute to Cecil Rhodes is an example. One stanza will suffice:

> It is his will that he look forth across the world he won—
> The granite of the Ancient North, great spaces washed with sun.
> There shall he patient make his seat (as when the death he dared),
> And there await a people's feet in the path that he prepared.

This poem and the giant soul it sings are worth a thousand definitions! When we begin to analyse we sink to the commonplace.

Definition. Imagination is the act or power of combining the products of knowledge in modified, new, or ideal forms.

The ethical imagination is used in conceptions of life and conduct; the philosophical imagination is used in philosophical inventions and discoveries and is that action of the mind which combines things, acts, events, and relationships; the poetic imagina-

tion is creative and is used in forming elevating pictures or artistic ideas which find expression in rhythmical language.

There are two general types of imagination.

1. The kind which presents images very nearly like things we have seen, felt, or heard. These are images of memory.

2. That type which forms a mental picture wholly different from anything we have ever seen. This is the creative imagination, and is of the greatest value in all fields of practical activity.

The common attitude toward imagination is worthy both of remark and censure. Not a few have looked upon this as an evil power, because, forsooth, it has sometimes been turned to an evil use. It ought to be one of the brightest, strongest, and most helpful of all the powers of the mind. So long as the mind is steadied by a sane attitude toward the world and its problems, there is no danger in the far flights of the imagination. I have often been struck with the breadth of view of those who will allow their imagination to soar out into realms of the unknown. This petty fear which keeps the mind wholly within the realm of time and sense limits its activity to the bread-and-butter problems, and greatly restricts both its usefulness and its power. The mind returns from these far journeys laden with the spoil of many climes, and it is all material of a kind that may be woven into the texture of daily life, shooting through here a golden thread

and there a ray of beauty, until the commonplace is transformed into the sublime.

Culture Value of the Imagination.

The first great value of imagination is the range that it gives to thought. There comes to one a consciousness of largeness and vigour corresponding to his ideals. These large ideals call forth:

1. The consciousness of strength.

2. The desire for symmetry in ideas and expression, which develops the sense of beauty.

With all these, and right moral ideas, agreeableness will be as natural as any product which springs from right planting. Next comes the remarkable office of imagination in the realm of human sympathy. The very essence of the injunction, "Put yourself in his place," is found in the value of the imagination, to put before us the opportunities, difficulties, and discouragements which come to one whose interest we are considering. The highest and the best of all is the ideal of excellence which may be placed before the mind in a form so attractive that the student will welcome it as his highest good; and with excellence before him as a growing ideal, he will mount higher and higher into the noblest things.

The secret of making things real rests supremely with the imagination. The element of reality to one man is not the element of reality to another, and the teacher, in order to make things seem real to the child, must be able to see all the conditions from the child's

point of view; knowing the child's point of view and knowing his own, he is able to make real to the child the larger vision by interpreting his knowledge in terms of the child's thought and experience. This is the whole secret.

The alert mind finds abundance of material for the use of the imagination. That furnished by any of the five senses may thus be combined, although that supplied by sight, hearing, and touch furnishes the greatest amount of material for the use of this power. The raw materials for the action of this power are abundant, and he who has the seeing eye and the hearing ear will accumulate treasures in store. The varied colours of the sky; the great and beautiful clouds, with their towers and battlements, or their soft inviting whiteness; the thousands of leaves on the trees; the flowers that look out to us from every corner; the birds as they fly here and there, or soar away in the dim blue; the Milky Way with its myriads of glittering stars, the stately planets and the sun in its splendour, bring to us from the wide realm of nature treasures for this power of the mind.

Materials for Imagination.

The realm of literature is not less fruitful in materials of the highest and most profitable kind, bold pictures, stately conceptions, varied and remarkable ideas and ideals; subtle analyses of human character and of the whole range of the myriad realities of the soul shine out from the pages written by creative minds. There is the "myriad-minded" Shakespeare, who climbed

every height of human aspiration, and sounded every depth of human woe and passion. He saw nature and life in such varied aspects that Coleridge calls him "the thousand-souled Shakespeare." There is Milton with his high, chaste spirit, his strong, sublime, and beautiful conceptions. With him the ruined archangel is a tremendous conception, "no longer the petty mischief-maker, the horned enchanter, of the middle age, but a giant and a hero, whose eyes are like eclipsed suns, whose cheeks are thunder-scarred." But Milton climbs highest when he bows to God, and lifts up his voice:

> Thou, O Spirit, that dost prefer
> Before all temples, the upright heart and pure.

The sphere of art also abounds in material. Here the artistic creation of a sublime cataract, a storm at sea, a pleasant landscape, and the human face with its play of joy, sorrow, or passion, is vividly set forth. Material is never lacking; the one lack is knowledge and sympathy in appropriating it. Definite images should always be formed, and these should stand out so clearly that they seem to live in the mind of him who forms them. In a direct preparation for his work, the reader should gain for himself and offer to his students clear-cut, richly coloured, and truly formed images in the field of their study. Let the land and the men of the Bible stand before them as things alive. Seek from them oral descriptions, and by means of thought-power correct these from time to time until

they square with truth. At first have the child describe certain scenes or certain individuals, by and by let him tell the full story with the various paintings of scenes which imagination can furnish.

Imagination has a practical value.

The Practical Value of Imagination.

(a) In Business. By means of imagination the business man is able to forecast from the beginning the outcome of a certain business venture; the real-estate dealer sees in the potato-field at the edge of the city a stretch of handsome streets lined with elegant houses; the inventor sees in a few wheels, cogs, and levers possibilities which to the common mind are wholly unseen.

(b) In Social Life. No woman can successfully order a reception or other social function without placing before her mind the general conditions to be met, the nature and characteristics of her guests, and some pretty satisfactory prospect of the whole entertainment as it will appear at the time; in dealing with a single friend it is necessary to have some general impression of what his attitude may be and the desires he seeks to gratify.

(c) In Teaching. The first great purpose of all teaching is to take the child from his present position of weakness, ignorance, and inefficiency, and to carry him to the highest degree of excellence which his nature may attain. The teacher has a large scope for the imagination, as development to the highest possible degree is the conception necessary to make a success

of his work. Subordinate to the greater aim are a hundred little aims which must be present in the teacher's mind when he is working to the accomplishment of that aim, and he must see how a minor aim will contribute to the large aim. In other words, he must see that the proper reciting of a lesson or correct performance of a task will result in training that will make a character efficient for service.

(d) In Government. In government there must be present to the mind of the statesman many moral conditions which obtain to-day, and the prospects to be brought out in years to come. This was in the mind of Henry Clay as he stood upon the Alleghany Mountains, and, looking far into the great Mississippi Valley, said: "I hear the tramp of the coming millions." There comes with that vision the need of preparation for them, and however little and cheap any man may be as a politician, if he once gets the statesman's vision, there is a tremendous call upon all that is good within him to rise up and declare itself for the benefit of the coming millions.

(e) In Religion. Imagination furnishes the greatest antidote to pessimism. In general, as one looks over the strife and annoyance and irritation manifested in religious circles, and as he sees the children who are inferior, living on a low plane, or who are falling away altogether, he is able, by means of the imagination, to look to the great future and in that hope find courage to say:

I live for those who love me,
  Whose hearts are kind and true;
For the heaven that smiles above me,
  And awaits my spirit too;
For all human ties that bind me,
For the task my God assigned me,
For the bright hopes left behind me,
  And the good that I can do.

I live to learn their story,
  Who 've suffered for my sake;
To emulate their glory,
  And follow in their wake;
Bards, patriots, martyrs, sages,
The noble of all ages,
Whose deeds crown history's pages,
  And time's great volume make.

I live to hail that season,
  By gifted minds foretold,
When men shall live by reason,
  And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
  As Eden was of old.

A. L. BANKS.

Long ago it was said, "As a man thinketh in his heart, so is he." This depends upon imagination for its realisation, and grows out of the truth that little by little as man ponders upon great courses or seeks to accomplish remarkable things, the result comes at last, and he finds the Ideal of yesterday has become the Reality of to day. And this is true because striving for the ideal, he advances step by step toward its attainment.

Longing

Of all the myriad moods of mind
  That through the soul come thronging,
Which one was e'er so dear, so kind,
  So beautiful as longing?
The thing we long for, that we are
  For one transcendent moment,
Before the Present poor and bare
  Can make its sneering comment.

Longing is God's fresh heavenward will
  With our poor earthward striving;
We quench it that we may be still
  Content with merely living;
But, would we learn that heart's full scope
  Which we are hourly wronging,
Our lives must climb from hope to hope
  And realise our longing.

LOWELL.

But even the most excellent things are liable to abuse, and the signal ignorance as to imagination and the frequent misuse of this power have blinded us to its great value. The habit of day-dreaming and castle-building which is more or less common to youth, when carried to a point where dreaming displaces effort cannot be too strongly condemned. Anything like an exclusive reading of novels in the usual manner, often leaves the reader without sufficient determination and heartiness of effort to do valuable work. The call for every dream-structure is a building of fact, and for every fancy a reality.

When I was a beggarly boy,
And lived in a cellar damp,

I had not a friend or a toy,
But I had Aladdin's lamp:
When I could not sleep for cold,
I had fire enough in my brain,
And builded with roofs of gold
My beautiful castles in Spain!

Since then I have toiled day and night,
I have money and power good store,
But I'd give all my lamps of silver bright
For the one that is mine no more;
Take, Fortune, whatever you choose,
You gave and may snatch again;
I have nothing 't would pain me to lose,
For I own no more castles in Spain!"

LOWELL.

CHAPTER XVII

THOUGHT AND THOUGHT CULTURE

THINKING is that process of the mind by which we compare things with each other, note the points of agreement and of difference, and classify them in accordance therewith. Thinking is a study of relationships. It investigates the conclusions as to their truth or their falsehood, and extends to the examination of materials and the relation of these to each other and to the ends sought.

Definition.

The fundamental condition for right thinking is the receptive attitude of the mind, and such experience and insight as will enable one to test the material used, and the method of using it. Without the receptive mind it is impossible for new ideas to be received at their true value; and without insight it is impossible that ideas received can have their right relationship or proper force. Imagination is one of the greatest aids in thinking; it is of special value in business lines. Only a man with a powerful imagination could have placed before his mind the practical business advantages of the telephone.

The Fundamental Condition.

Many a large business has unfolded itself slowly.

Years ago a man who was out of employment was one day asked to go on a train and take charge of the packages between stations. His mind turned readily to classification, and with the growing demands of the business he classified the duties and activities, and organised an extensive business, which is now known as one of the great express companies of this country.

By means of the imagination we are often able to profit by the experiences of others. To lay under tribute the intellectual product of other minds, and appropriate their experiences to our needs and uses, is one of the highest arts of life. Thinking broadens and deepens the mind. A man with many interests will be shallow only when he has not sufficient time and energy to think deeply and carefully of each. No thinker can afford to receive into his mind a great mass of undigested material which he will not soon have time to classify. Just here is found the greatest disadvantage in our present cramming system of education. In the student's wild effort to accumulate as many facts as possible in order to meet the grind of examination, he often fails to get things in their relationships, and even to know the thing itself. Any kind of successful mental work requires time for the mental reaction. Cramming does have a certain value. The rapid review of the subject, which that method necessitates, makes possible a general view of the field, which a slower method of study does not secure. But that general view of the field is better taken at the

beginning than at the end of a study. Then, too, life has many conditions where it is necessary to mass material, as with a lawyer who is called to an unusually rapid preparation for his case before court. An orator is often called upon to make an address on very short notice, and must get together a large mass of new material, which cannot possibly have time to become a part of his thought and life. But, whatever may be the advantages of the practice in cramming as a preparation to meet emergencies, it cannot be considered as a satisfactory preparation for the regular and steady duties of life.

Abundance of Thought-Material.

For all sound thinking there must be abundance of thought-material. This thought-material, from the first, should be arranged according to some general plan. The beginner will often classify the subject of his thought as belonging to the animal, mineral, or vegetable kingdom. Presently he will consider the field of the inner and the outer life; or he may consider material under some of the great branches of human knowledge, as literature, history, or science. Unconsciously the good student classifies the material around some thought centre in his own mind. This thought centre may be the result of some minor experiences, of a proverb, or of some striking statement which he has heard. As rapidly as possible he will translate all knowledge into the terms of his own mind, and be able to use it as current intellectual coin for the payment of all obligations. It is

highly desirable that the habit of accumulating and classifying thought-material should be begun early in life, and that people who intend to become thinkers in the high sense of the term should have right ideas about accumulating knowledge.

The Time.

There is really no such thing as doing the best mental work in haste. Every mind has its own particular way of thinking, and cannot be quickened, though it may be hindered. Time must be given for the reaction of knowledge upon the mind and for interlacing the filaments of new thought with that which is already in the mind. In other words, the material must not only be classified and organised in the mind, but it must have time to unite with the knowledge already accumulated; that is, it must become a part of the thinker's intellectual life.

Then the senses are all alert. The memory is keen. The fresh young mind is not usually burdened with the responsibility of earning a livelihood or of meeting the problems of daily life. At this age there should be established a habit of running a thought down. When a thought comes before the mind, it should be wisely and carefully noted in its varied relationships and each line of relationship followed to the utmost limit that time and present power will allow. From the early cultivation of this habit, coupled with an earnest desire to recognise conditions as they are, one may gain that breadth of sympathy and broad human interest

which makes him a companion so much sought and so greatly desired.

Accumulation of Material.

Reading is one of the most fruitful means of accumulating material. It is valuable both for the knowledge it gives directly and for the thought which it suggests. With most people, however, it is a good thing overdone. It has so long been considered a virtue to read and to read widely that it has induced a type of mental indigestion subversive of sound scholarship and true character. I believe that nearly all intelligent people read too much. It is easier to read than to think; easier to adopt the opinion of some one else than painfully to work out an opinion of one's own. From this practice of overmuch reading we may reverently ask to be delivered.

Talking as a Method of Accumulating Material.

The first great value that this method offers is that which comes from setting one's problem clearly. When he talks with a companion who is a true thinker, he will soon find himself compelled to set his problem definitely, to set the parts in due relation to each other, rightly placing those which are of greatest and those which are of least importance. He will bound the matter with question so that it may be sharp-edged, and the whole relationship of the parts may stand out definitely and clearly like new-cut type. Again, he will find that this exercise will compel a clear and definite arrangement of his own knowledge. In this process he is likely enough to find that some of the things which he felt

were true enough are in no sense worthy, and that he must cast aside much of what he before accepted without question. Then to these two advantages may be added the direct accumulation of knowledge. Intelligent people often tell us in their happy way things we have never before known, and to the mere facts accumulated there is added the charm of a delightful personality, which causes the knowledge to remain with us in the stock of our cherished treasures.

The Use of the Will.

Thinking in itself may not be a difficult process, but it is one that requires care and it requires a steady action of the will, in order that the right material may be presented at the right time and in the right way. After all, the difficult thing is to live this life of the will, but if one can have the patience to trace out relationships and to gain something of the inner essence of the matter to be read, there is little doubt that his whole life will be enriched thereby. Another step in this process of mental furnishing, is the grouping of ideas. These should be placed under general heads, which recognise real relationships, and place the material so that it may be had on call, when the mind sees the place for its use. All principles, to have the greatest value for our use, must have some form of simple and concrete illustration, and the thinker who wishes to avail himself of the best ideas, will gladly follow out the plan of providing concrete illustrations for many of his thoughts.

In all reasoning we must have units of comparison, —measures which serve as standards for our mental calculations. The unit should be well understood, and the value accurately known. This is of the greatest importance in the child's life; very often a father's example is the highest standard of measurement known to a child. The child's estimate of manhood will depend upon his idea of a man, and that is often derived from his father, teacher, or friend; so with his standards of truth, honour, virtue, purity, and courage. Analogy constitutes one of the forms of thought which is used, perhaps more than any other, particularly with those who have not learned to reason closely. It is necessary, in order to reach a sound conclusion, that the points of analogy be real and not assumed, and that they should be of the same approximate value. There is no field that promises better results for the student than the study of analogy.

Units of Measurement.

It is not enough that one note analogies carefully, there must be breadth of thought. If there is no recognition of the relationships between ideas, there can be no real thought. In modern education we have come to see the value of a many-sided interest. This, when properly established as a habit of life, furnishes breadth of view and soundness of conclusion and leads the student to the best results.

The two leading methods of reasoning are induction and deduction. In induction we go from the particu-

lar to the general, considering this idea and that and the other, and from some particular characteristic in each we arrive at a general conclusion. If perfect, it involves the examination of every unit under consideration. In practical life, much of our induction must necessarily be imperfect. For instance, we buy a basket of potatoes and examine only a few of those on top. We purchase a loaf of bread, noting only such qualities as appeal to the sight. In the same way, some select a boarding-house, a horse and carriage, or a friend, and are later disappointed in the result. The man who, after husking one shock of corn, made the declaration that his corn averaged two bushels to the shock, was not alone in hasty inductions. Generalisations are made frequently from the most meagre evidence.

Methods of Reasoning.

In deduction we make use of some general truth or statement, and by placing the individual under this class we are able to declare of it the trait or characteristic which belongs to the class.

Deduction.

For example:

All men are mortal.
Henry Brown is a man.
Therefore Henry Brown is mortal.

The proper study of mankind is man.
You are a man.
Therefore, the proper study for you is man.

Venus is a planet.
Planets are not self-luminous.
Therefore Venus is not self-luminous.

In the thought process, I want to place emphasis upon practice in thinking. I have no great estimate of the value of debating as a means of arriving at truth, but most strongly do I believe in the value of discussion to afford opportunity for seeing many sides of the matter. In a sincere discussion, sincerely conducted, there is little danger of having one's interest so influenced in a topic that the feeling will warp the judgment.

Practice in Thinking.

There is another excellent discipline that comes in argument, and that is afforded in keeping one's temper. James has said that a man consists of soul, body, and clothes, and in his catalogue of the social mes, he includes as a part of a man's Self, whatever may be called his, as his land, his house, his wife, his children, his political and religious opinions. I have known many people who were so devoted to their opinions that the most fatal blow which you could administer was to find a vital spot in their opinions and thrust in the dagger.

Keeping One's Temper.

Cobden says: "Sit down to write what you have thought, not to think what you shall write." But in my experience I have often found writing one of the best steps in the thought process. This is well brought out in dictating. Even with but a meagre outline one begins to dic-

Writing as a Step in the Thought Process.

tate, only to find that the mind slowly and accurately sets things off in their proper classes, and lays out the material with an excellence that he should have striven for long had he waited to work it out before beginning to write. There is another danger, too, that comes in the effort to think. It is the mistake of holding the mind to a subject without really thinking. There must be a thought process; there must be a comparison of definite materials and of the relationships which obtain between two or more things duly placed. In his effort to be thorough, many a man struggles for an idea till the mind wears upon itself, his thought becomes stale or petty, and he loses the very element that makes for strength and victory. His need is an abundance of thought-material, and the habit of fresh and accurate classification.

The Concrete and the Abstract.

There are two well recognised methods of thinking, rather two different ways. The child and the savage, indeed all men think to the greatest extent in the concrete. There is no doubt that the highest form of the thought process is abstract, and if we are ever to get beyond the elementary forms of mental action, we must be able to let a sign represent an idea or a group of ideas, and press forward to larger acquisitions; but it is just as important that in this thought process we should come back again and again to the concrete, testing our abstract acquisitions by means of this concrete method, in terms and illustrations. And when we turn our

thinking to the matter of teaching, we must be on our guard continually, not to present abstract statements to the young mind, whose daily thinking is in terms of the concrete, and in the concrete only.

Intellect as a Means of Obviating Our Faults.

Every year adds to my confidence in the intellect as a means of obviating one's faults. I mean, of course, the faults of the judgment, and not faults of the will; there is no remedy for those but a complete surrender to the practice of righteousness. Many a man has found that his financial calculations have not measured up to his expectations, and a little careful examination will be likely to show that this is habitual with him. He finds out by comparing his experiences that he always hopes for a little more money than he actually receives, and by and by, to use the language of phrenology, he discovers that his organ of hope encourages him to expect things which he cannot obtain, but by means of his intellect he counts off one-fifth or one-half of his estimate, and finds that the figures attained usually equal the adjusted estimate. Or again, he knows that things never turn out quite so badly as he had expected, and finds that many a bridge over which he has grieved has been rebuilt before he has been called upon to cross the stream. Then he knows that his caution habitually predicts danger which never comes to pass, and he revises his outlook on life and finds himself so much happier and more successful. Now, in the same way, one may in good measure learn to govern his temper,

to trust his acquaintances, or to refrain from trusting them. What is all this but another way of saying, by means of a sturdy will and a sound judgment he will lead a vigorous life from day to day, experimenting upon things which are uncertain and determining always to do the best that he may know. A life of this kind is not a life enslaved by evil habits, but it is one called to the largest liberty which mind and heart and will can grant to the well-endowed Self.

Stability of Character.

Stability of character is insured only by the establishment of stable and worthy ends. These stable and worthy ends are chosen by means of an outlook of such breadth and saneness as to put one in the right relation with his fellow men, and to subject him to the divine power which rules over him. Life in a godly home and among upright men and women goes far to insure worthy aims and a stable character.

CHAPTER XVIII

MOTIVES—KINDS AND VALUE

MOTIVE is used here in the sense of any feeling, thought, or belief that excites to action. Thought in general is motor in its character, and all right thinking ought to have action as its end.

Definition.

The great question is to have people wish to do what they ought to do. The problem of the teacher is to arouse the child's attention and active interest, or to have him move toward the things which the teacher wants him to learn. He will then give his own power to the subject and its mastery, and will himself open a thousand avenues to his nature which otherwise would be closed. It is a very slow process to wet a sponge by allowing water to drop upon it, but plunge it into a bucket of water and the sponge is soon wet. Trying to teach the child without his interest and his attention is Thring's experience of pumping water into a tea-kettle when the lid is on.

Importance of Motivation.

The range of motives is very wide, reaching from the

lowest form of physical gratification to the highest kind of spiritual interest. In most characters there is a continual struggle among different motives for the ascendency, but one governing at one time and another prevailing at another.

Kinds of Motives.

One of our hymns asks God to give us not what we want but what we need. The task of getting us to receive what we really need, is a very difficult one. Every well-balanced character has its dominant motive, and though its action may not be readily apparent, frequently the whole character may be read like an open book when the dominant motive is understood. In one life the feeling of duty stands above all else, and will lead a man to sacrifice his own selfish interest and the like interests of any of his friends in order to carry out his ideal of duty. In another life, physical or social gratification is the dominant motive, and everything is sacrificed to this end. In still another life, love of praise or public approval sways all motives and dominates conduct.

1. Love of Praise.—The love of praise is strong in the American character; and, judiciously used, is one of the most powerful agencies in securing right conduct; but in many people it becomes unprofitably strong and so leads to vain and silly practices, or at least to trifling behaviour where great and strong conduct should be found.

2. Desire for Power.—The desire for power stirs every human heart. It is a natural and worthy

motive, provided the power sought is of the right sort, and is used for right purposes.

3. Efficiency.—Closely akin to this is the desire for efficiency, indeed this is often a condition of power. In a world where there is so much to do and so few who are really efficient, this characteristic ought to receive large emphasis, and by every means possible there should be developed in the mind of the child a strong desire to be efficient in the whole range of life's duties and requirements.

4. Love of Duty.—Passing by the lower motives which appeal only to his selfish interests, as a prize, or fear of punishment and loss, or even desire for praise, we may look to the sense of duty rightly understood as one of the strongest incentives in the mind of any well-trained child. It is not only "stern daughter of the voice of God," but also a strong feeling which finds its basis in the child's nature. It is founded on the great principle of justice, and grows out of the tremendous desire to be exact, definite, and sternly and greatly just.

5. Desire for Excellence.—There is a desire for excellence for its own sake which with older children is one of the strong and noble motives. This is the feeling which animated the breast of Longfellow's youth in *Excelsior*, and took him past warning, creed, hope of domestic bliss, and that range of human comforts which so widely appeals to men, to the far mountain heights where the spirit lives untrammelled in the free-

dom of a life made grander day by day in the unfailing struggle for excellence.

6. Great Purposes.—A great purpose has been born in many lives, and has worked out in silence through the years a colossal human life which men have gazed upon with delight and wonder. To arouse in the mind of a child or youth worthy purposes which may become supreme in life, is the highest privilege of parent or teacher. Not a few are taught to be satisfied with the commonplace. Our democratic life is tending all the while to level down, and the young men and young women of fine endowment and strong aspirations are counselled to be prudent, and urged to conform to surroundings. The whole tendency of our social life is the tendency to conform, to be artificial, regular, and commonplace. The commonplace does hold things noble and good. No one doubts that the highest places cannot come to all, but this eternal cry for uniformity and for the cheap and easy satisfaction which is coming to be preached in our time is a proclamation of death to the old heroic spirit, and it subdues and destroys those conditions of power which would make for the best life of the individual. The rare personal flavour is lost in the aping of the common herd. It is not that the world is to be governed by the few who are born to be noble and strong, but that to every man as his birthright there is the supreme privilege and duty of becoming the highest and best that his endowment will permit, without submitting his own true strong in-

stincts to the social law of "all alike for appearance' sake."

7. Activity.—The nature of any healthy child yearns for action, and this is one of the strongest motives. In the earlier years, it is the motive on which we may depend with greatest assurance. It is the duty of the parent or teacher to guide wisely and to use this fundamental principle of action as a means for the development of the life of the child. His love of society, love of liberty, his love of happiness, may all be consulted as conditioning relations for the true motives in the attainment of a given end, but deeper than anything else is the inherent desire of the child nature for activity. We should see that the end is worth the effort, and if the subject be not absolutely distasteful, there will soon spring up a warm human interest, and the work will distance the most ambitious desire of any teacher who depends only on external agencies for interest.

8. Love.—Love for knowledge in general, or love for the parent or teacher, and love for the end to be gained, are all motives which under right conditions may appeal worthily to the child's best nature. There is no other feeling that is of equal force in the development of human character in the world; and yet tremendous as is its influence it is only in the highest and best sense a satisfactory motive. There are low and unworthy loves that are deemed holy, that are but a kind of extreme selfishness. Many a parent at the child's cradle lifts his thought in prayer not higher than the im-

mediate interests of the little being who commands his life. Day by day a mother here may pay her unconscious idolatry. The love of some parents for their children is terrible and strong, but it is so little governed by reason and has in mind to so slight a degree the highest good of the child, that the motive is steadily open to criticism. Many a magnetic, finely organised primary teacher loves the little children with fearful intensity. They return this feeling, and are swept by succeeding waves of pain or pleasure as the teacher approves or censures their behaviour. Her highest appeal is often a plea for them to obey this or that command for love of her. All this is a mistaken view of a power which may be made fine, high, and noble. Human affection standing on the highest plane exalts both the one whose breast it quickens and the one who causes the healing activity.

Any treatment of motives or incentives here must necessarily be incomplete, and it seems to me that there is little need for any mention of bad incentives, other than to appeal to them rarely if ever. The fundamental consideration in choice of motives is to appeal to the child by the highest possible motive which will act in his nature. It is not enough that good things should be done, they should be done from right motives in order to yield the proper results in character. We cannot always determine the motive of another, but frequently it is so apparent that we need have no question as to its being

Good and Bad Incentives.

right or wrong. A good act from a wrong incentive may profit a community, but so far as building up the character of the doer is concerned, there is little prospect that he will be better after the deed has been done than before. On the contrary, the incentive which should develop his character is not there to act, and the good deed being done, he is praised for conduct more or less deceptive.

The Hidden Motives.

At this point there is need of the greatest discretion and charity. Many a life is ruled by a motive not apparent on the surface; and though it may act strongly, the more deeply it is hidden the less the character is understood, and very often the more severely it is criticised.

Illustration of Hidden Motive.

There is a story of Pierre, a cheerful French youth, who lived as his fellows, full of joy and gaiety. He longed for the time when he should lead to a simple home the girl his heart had chosen. But he was stricken with a violent fever; for weeks his life hung in the balance. Still youth and hope were strong. All through the weary weeks he begged for water from the mountain-side where he and his playfellows had rambled. The fever was broken. After a time, he walked among his friends with a pleasant face and a cordial air, but now and then, those who watched him closely saw the light of a strong purpose in his eyes. He said nothing, but when strength returned, began to work and to save as never before. His friends urged him to renew the ties of love. He met

all entreaties with silence and a smile. Months slipped away, still there was no renewing of the old ties, and no effort to find new enjoyment. The years sped away. He was an old man; one evening he called to him the village priest and revealed the secret purpose of his life: it was to provide his native town with an abundance of pure, fresh water. The suffering which the early spell of fever had burned into his brain resulted in the formation of a purpose, which proved to be his life-long aim. Early and late he had toiled so that none should suffer as he had done. Work was begun at once, and before long, over hill and valley, from a mountain lake was led the crystal stream which came to his native town with healing, and graciously wrought out in its ministry the sacred purpose formed in the mind of a boy fifty years before.

Things Worth While.

All this business of judging and estimating other people's motives, particularly in youth and adult life, is a difficult and questionable proceeding. The thing to be sought is an increasing activity on the part of the child, growing out of that state of mind which welcomes the truth. If a child can feel that his work is worth while, he is entirely willing to spend effort to gain knowledge. He must realise the benefit to be derived in the end, and the good to be accomplished by his effort. When we are planning his course of action, he must see or feel the relationship of his effort to the definite end which we propose. The teacher's course is to study the mind

of each child, to take hold upon the interests he has, and to plan for such an increase of knowledge and experience as will give him new interests. The great thing is to keep before his mind continually the idea which it is worth his while to establish, and if at first he fails to incorporate it, as desired, he will, by trying again, succeed, and with each new success life will become to him an increasingly rich, beautiful, and joyful experience.

The Expulsive Power of the Higher Affection.

The human mind has no vacuum. If you do not fill it with good ideas and impulses, it will gather to itself those that are unworthy. The fundamental law of life is to keep the mind so filled with worthy thoughts and so occupied with wholesome activities that there may be neither place nor desire for things that are unwholesome or unworthy. With love as a motive, it may drive out all other and lower feelings, and make a bright and beautiful attainment. Hate and fear as motives are a constant menace, and lead to one end—death. The character which is dominated by either of these elements has already lost its fineness, and will in the end be only a force for evil.

Cultivation of the Right Motives.

Exercise and nourishment are the conditions of life and growth, and the best means of cultivating right motives are necessarily those which will give them nourishment and impel to wholesome exercise. To make a child a strong student, we must first rouse his interest, and

bring into the range of his native interest the knowledge we wish him to acquire.

The work must have in itself a certain definite value, or beyond the work there must lie real profit from its accomplishment. Whenever we are able to put the work and the end in such relation that the child will desire the end, the work will take care of itself. In a strong, kindly, and pleasant way, keep the idea before the child's mind and if it be an idea worth while and suited to his age and development, it will grow larger and larger in his range of mental vision until it becomes the dominant force of his active life. It is true that regularity will favour the establishment of such habits of thought and action as will lead to the end we have in view, and the end we offer must be large and worthy. Better than all other means in the cultivation of right motives is a genial and inspiring home life, and a strong, kind, hopeful school life. The soul of the teacher must touch the soul of the child, and by that magnetic contact of life with life, which is known but not understood, results can be obtained which, in their wide relations and accumulating effects, surpass the wonders of old. There is nothing greater than that expansion and kindly growth which bears witness to the continual right unfolding of the human soul. It is hard to tell how great a change would be wrought in the world if all men were trying to do things that are really worth while. The Germans have a motto, "The good is a great enemy of the best." A great number

of things that are comparatively harmless would cease to be done, if men in general were thoroughly imbued with the idea of doing only the things that are best worth while. This living of a miserable commonplace life without aspiration or exaltation, is the curse of this time. It is one of the fruits of a selfish and worldly democracy, which, instead of seeking the highest excellence, seeks only that degree of attainment which will pass without severe censure.

The Test.

But the test after all is not so much the absolute value of any particular duty or course of action, as the end toward which it points. From this standpoint, the logical climax of any course of action is of supreme importance. When one is planning and making his life plan or modifying it, as he must from month to month, or from year to year, he may well ask himself: "If I follow out to its legitimate end the course I have taken, where will it lead me? Can I continue to violate the laws of health without insuring an early death? Can I have unwholesome thoughts without the outbreak of a contagion? Can I hate my neighbour without hate becoming regnant in my life?" The questions on the logical climax become a touchstone of the sound character, and may easily settle for a young man a great many vexed questions.

The Place for Emotion.

The more completely the life is dominated by the intellect, the less we are likely to approve the emotions. But emotion has justly a great place in human character. It has often the

power of summoning the entire strength of the individual to accomplish a given end. As a rule, great natures love much and sorrow much. Those who have tasted every cup of suffering and still have failed not have been the ones who have so deeply blessed their kind. Emotion accomplishes remarkable things; yet along with the good it accomplishes, there is much spending of energy, and in many cases such a complete wasting of one's power that he is less useful than his endowment warrants. If it is a noble and beautiful emotion that dominates, it makes him the sport of the changing winds of circumstance. If he loves art until it has become a passion, all that is rude, coarse, and inartistic becomes a source of ever-present irritation. If he has gone so far toward the ideal as to be out of sympathy with the real, he can find no point of contact for helpful service to his kind. Sometimes he is made the painful subject for the practices of careless or designing people. But these forms are unusual and rapidly tend to right themselves. We live in a wholesome world, and all the great natural forces tend toward the establishment of harmony. The greatest harm comes to him who indulges in that kind of emotional dissipation which so many people seem to welcome as a means of acknowledgment and sometimes even of righteousness. There sweep over them frequent storms of emotion; they love, hope, fear, and enjoy like a tempest. Not a few people look with great favour upon periods of special exaltation, whether it be social or religious;

but after the party, they are so completely spent as to live like beasts or devils; or after the protracted meeting, so hateful as to raise the question whether they have religion at all. There can be no doubt that the highest social enjoyment must be taken in moderation; and that the highest religious life usually comes as the still small voice, rather than as the mountain tempest. There are times when whole communities need to be mightily stirred, and anything which may deeply rouse to the best life should be heartily welcomed. There are times when the individual heart needs to be humbled and broken, and a storm of feeling may then be the highest grace; but I cannot welcome the hot-house methods that are so often adopted in dealing with young and wholesome natures. The excitement is untrue, unnatural, and unwholesome, and after it is over the children find themselves completely worn out with the tremendous expenditure of energy; the body and the mind are left in a state of pitiable weakness. A season of depression follows, and the whole life touches a lower level, where many forms of temptation present themselves, and where vigorous thought and action are impossible.

Relation between Effort and Accomplishment.

There must be a close and recognised relation between the effort made and the end to be gained. No matter in religion is more important than this, and whenever the child can be brought to recognise this relationship he is far on the road toward the willing practice of excellence. A complete surrender to one's highest ideal

makes right living a pleasure, and instead of the long hard struggle which characterises so many lives, there come the supreme joy and tangible victory because the surrender to righteousness has been complete. This ideal character often combines a number of the highest and best human motives, and when there is a complete surrender to it, it is possible for the young, and particularly those in the period of adolescence, to win a victory altogether beyond that gained by men in later life, when they have unconsciously substituted the commonplace for the great ideal, when life has lost its purposeful edge, and they are living on a threadbare past resolve, rather than on a new, strong, close-woven present, wherein the thrilling tissues of daily life are shot through with the vital threads of the divine.

CHAPTER XIX

HABIT—GENERAL LAWS

IT is now generally accepted that habit has a physical basis, and that it is dependent upon molecular changes in the brain, or, to speak rather crudely, upon brain paths through which nervous force makes its escape in time of neural excitation. These paths have been likened to the channels which a little stream of water cuts for itself as it falls upon a pile of sand. To state the same thought in another figure, just as a coat settles into wrinkles to fit the peculiar form of the wearer and will not easily modify itself to another form, so the mind takes a certain form of nervous discharge, or manifests a special form of neural activity. Again, it may be illustrated by a paper which, folded in a particular place, ever after tends to fold in the same place.

Theory of Habit.

The practical value of habit is:

Practical Value of Habit.

1. That it simplifies movements.
2. That it makes them accurate.
3. That it diminishes fatigue.

Man has a tendency to do many things, and yet for each particular class of duties his nerve centres must be

trained, and practice in performing any class of actions must result in the formation of habit. Practice, in the end, makes perfect. It enables one to cut across corners and meet the various requirements with the fewest movements and the least amount of nervous force possible to one with his organisation. By practice he comes to understand himself and the amount of energy necessary to reach a given result. As, for instance, that he must, with his tennis racket, strike the ball in serving just so hard in order that it may fall in the right place. This practice tends to make his movements accurate. The saving of unnecessary movements and the advantage of having these movements accurate and unarrested diminish fatigue. Professor James calls habit the "fly-wheel of society," and it does indeed keep men in their established walks of life. Without it, there would be not only loss of time but continuous dissension, uncertainty, and waste of effort. Its value in the school is very great, and I am sure one will think at once of simplicity and accuracy of movement and economy of effort as qualities directly applicable in the life of the student. The habit of attendance at Sunday-school and church, the habit of reverence and propriety of behaviour are desirable, and may be readily established when conditions are at all favourable. Habit covers modes of action and states of feeling; many persons who are usually ill have so established the habit that they really seem to enjoy poor health. Others have established a complaining and

fault-finding habit, until such behaviour affords them a certain dreary satisfaction. Habit sets early in life, and with a little foresight can be established in almost any direction. Its value in moral training is at once evident.

Habit is physical, intellectual, and moral. Its wholesome effect in the physical may include the right posture of body, right habits of taste and eating, the habit of discipline of the body and of avoiding all things which are known as hurtful. The benefit of careful and accurate habits of physical action can scarcely be overrated, and the good effects of these tend to permeate all the activities of life.

Physical Habits.

To observe closely, think clearly and quickly, to remember accurately and readily the things within the range of one's acquaintance and experience, and to state accurately, are types of intellectual habits, and such types as contribute to the highest excellence.

Mental Habits.

One of the signs of generous mental furnishing is found in the willingness to accept the work of those who are experts, in lines where we are beginners. This disposition must be exercised with some care, specially that we may choose only those who are experts, to deliver opinions for us. But there is a danger that comes to those who have this generous mental furnishing, even more than others. Having examined the subject once in a life-

Moral Habits.

time carefully, there is a general disposition to regard the matter as settled for all time, and a corresponding unwillingness to receive new light on the question. This is well illustrated by a story that comes to us from the Academy of Sciences in France.

In March, 1878, one of the French savants exhibited a phonograph at the meeting of the Academy, and explained its workings. A member of the Academy, who was inhospitable to these ideas, rushed up to the scientist and berated him soundly for his attempt to deceive the members of that learned body by the trick of ventriloquism, and so firmly was he fixed in this view that six months later he published a magazine article denouncing in unmeasured terms the phonograph and its exhibitor. Of a much more important character is an entry in the private journal of an Englishman who, about 1760, was visiting one of the insane asylums in France. As he was passing through one of the wards a patient was trying by every means in his power to attract the visitor's attention. The physician said: "O give no attention to him, he has been worrying the life out of the Bishop of Paris for the last year, trying to get his attention to an invention which he has for making vessels go against the wind by means of steam raised from water." Sad enough it is, that at that time the intellectual habits bound men so strongly that they could not free themselves. But it is quite as likely that future generations will look back upon our time of boasted intelligence, and point

out errors among us which in their character are quite as humiliating, and in effect, just as pathetic.

How Habit Enslaves.

It is indeed true that every child must pass through the general process of acquisition, and must make his own, the common knowledge of the race; and that he is never able to begin where his ancestors left off. When he has reached the point where he is thoroughly conversant with the knowledge of the past, he settles down to hard and fast opinions on questions of common knowledge, and with increase in age becomes more and more unwilling to receive new ideas and to consider new statements.

Barnum's great show was nearing its destination at an Ontario town one night, when suddenly the train was wrecked. Jumbo, the great elephant, was killed; and as the cars were heaped one upon another many of the cages were injured. That of the royal Bengal tiger was sadly broken. The huge beast crawled carefully out from his cage, looked about him, stretching his limbs as if to enjoy the new-found liberty, and then, overcome with fear at the responsibility of his new powers and bound by the habits of his old captivity, this monster, that might have made the animals of the Asiatic jungle flee and tremble, crawled in fear back into his cage and waited until the keeper closed him in and set the cage aside. The animals of the menagerie are not the only ones bound by chains too strong to be broken, and these chains are often those of the mind rather than those of the body.

There is an Oriental story of a prisoner who was sentenced to solitary confinement for life. It was in his young manhood, and his heart was breaking as he bade his friends farewell and was borne to his living tomb. Winter changed to spring, summer to autumn, and the round of the years followed each other with uncounted haste, until the man was old and broken. A new ruler came to the throne, and signalised his ascension to power by liberating all those who had been in prison more than ten years. The old man came blinking out into the joyous light of day. He was led to his native town, and turned here and there in the old streets which his foot had pressed in boyhood. The house in which he had dwelt was gone; wife and children had sunk into the grave. The man was alone in the world that had grown beyond him. Overcome with grief at the new sorrow that had fallen upon him, he rushed into the presence of his ruler and begged him that he might again be imprisoned, for so he could find his only happiness.

It seems to me quite possible to accustom one's self so thoroughly to perform the duties of life, promptly and pleasantly, that there may be but little demand upon the purpose and the will for anything outside of the larger and more exacting questions which arise in one's daily experience. Why should one continually be questioning whether he should be true or generous? Why should he hesitate and make it a matter of decision each time he is to perform a gentlemanly act?

Cannot all these things be so thoroughly established in childhood that they may be made almost instinctive? Habit includes action, thought, and feeling, and when rightly established may be made a source of continual uplifting. In business life, the habit of success is one of the great factors in winning just that for which we seek most earnestly. The importance of succeeding in what is worth doing can scarcely be overrated. It is a sad mistake to keep anyone continually striving in a field where he cannot hope to gain success. To keep a boy in a class, where his best efforts can be rewarded only by failure from the point of view of his mates, or in the family to keep a child occupied with things which he can never do well, is little less than criminal. No wonder that such a one early questions the value of what he is undertaking, and at last is doubtful whether life is worth living.

The Sub-Conscious Field.

We are coming to recognise more and more the whole range of mental activities which lie beyond the conscious, and yet play so large a part in our mental life. For convenience, I shall here call that region the sub-conscious field. Many a thing forgotten is not wholly lost, but is called from the hazy realm to which it has escaped, the moment we take hold of an idea closely related to it. For example, you forget the name of the person whom you once knew well; you see the common friend with whom you have met in former days, and at once the forgotten name comes to you. Or instead, you call to

mind something associated with the place where you met the person, running over the matter till you say, "Yes, his name begins with M, and the next letter is e!" Little by little you are lifting into the realm of consciousness the forgotten name, until all at once it bursts fully recognised into the mind.

In our earlier lessons, we have discussed consciousness and memory, and have spoken of forgetting as if it were an art. The forgotten fact is not, however, wholly lost, but sinks into sub-consciousness, from which it may be called at any instant by taking hold upon ideas closely related thereto. The following story gives both lesson and warning.

Nothing Is Ever Wholly Lost from the Mind.

Some years ago, a man, living in a Southern city, followed out for two or three years a life of sin. He went to the North, was converted, and began a strong and virtuous life. After four years of the new life, he returned to his Southern home to visit his mother. He reached a city twenty miles from his destination, where he had to wait for a connecting train. This had been the place of his evil life. At once, the old desires and appetites came with tremendous force upon him. All the noble living of the last four years, all the prayers, aspirations, and resolutions were forgotten, and he gave himself to a round of dissipation which lasted until he was exhausted. The explanation is, that these thoughts and associations had been buried in the sub-conscious field until a group of

associated ideas was called strongly to his mind by the scenes of his early experiences. This was more than he could resist.

The importance of guarding the young man against evil impressions is directly enforced by this doctrine of the sub-conscious field. Every boy, as well as every girl, should be shielded from the words and sights of vice. All reasonable curiosity of the growing child, with reference to the great laws of his being, should be satisfied early, in clean language and by right methods, and through the agency of a loving parent or friend, rather than by means of information stealthily furnished by ignorant servants or by evil companions.

Shield the Young.

> **Vice is a monster of so frightful mien,**
> **As, to be hated, needs but to be seen;**
> **But seen too oft, familiar with her face,**
> **We first endure, then pity, then embrace.**
>
> **POPE.**

But the field of this activity is not less strong for righteousness. In early life there may be stored such visions of beauty and comfort, by a living acquaintance with nature, as to make these memories charming and fruitful through the darker experiences of age. The mind may be stored with noble sentiments, including the best that has been said or thought in the ages gone, with high ideals and refined expressions, making all the life richer and truer, and these, at the need of the hour, will come back with increasing blessing.

Habit Forming

A large measure of our time and energy in life is spent in reformation, but here or there a great teacher or philanthropist proposes to substitute formation for reformation. I take it that the most hopeful sign of these times is to be found in the large attention given to right training and the establishment of right habits. No teacher who looks toward the formation of character can think lightly of this important field of activity. All right habits are formed under the condition of quick, active, and successful efforts.

Conditions.

It is well to provide against temptation, but there is something higher than overcoming evil habits. It is found in establishing good ones; the life must be so full of things that are worth doing, that the habit of doing the best may become a permanent mode of thought and action. This will include physical habits, mental habits, and moral habits. Each of these will be greatly helped by the further determination and practice of keeping ourselves up to the best. It is in the moment when we sink low, when the moral life is in abeyance, when the nervous energy is overcome, that we do the unworthy things. But in the hour of strength we live the life of victory, and we feel worthy when we behave ourselves worthily. There is to be no nursing of unholy memories, no culture of the thoughts that will yield a harvest of sin.

For the formation of a new habit, it is desirable:

1. To put all the energy possible into the action which you wish to make habitual. If it deals with the body, energise the muscles which you wish to make active, and call yourself again and again not only to action, but to the thought of the action. Let the ideal of that which you wish to become, or what you wish to do, be stamped so thoroughly on the consciousness that it will spring to the mind in the first waking moment, and serve as a controlling force even in that partly conscious state which lies within the realm of sleep.

2. You will keep away from those surroundings which will act against the establishment of the desired habit. In short, avoid temptation. The tremendous pull of those ideas which may lie in the sub-conscious field must not be allowed to act against a habit to be formed. It is often a matter of the highest courage to run away from dangerous surroundings or ideas. Only those who have felt the power of a strong temptation can fully realise the effort that is necessary to insure victory. And, as a matter of mental hygiene, it is better to avoid temptation, than to meet it with the risk of failure.

3. Every time there is an opportunity, repeat the action until it becomes a habit.

4. Allow no exception to occur while the habit is in the critical stage of formation. For example, if you have resolved to form the habit of early rising, do not

permit yourself to enjoy the luxury of lying in bed for even a little quarter of an hour beyond the time which you have assigned. And not only must you insist with yourself upon this once, but again and again, until the habit of early rising is fully established.

5. This is mightily helped by a complete surrender of the mind to do all that is necessary; if there is the least hesitation or doubting, or the least calculation to determine whether the result is worth the cost, the outcome of all the effort is doubtful. A complete surrender to the ideas which you wish to establish, means victory.

Personal Habits.

One of the most important duties that parents have to perform is that of securing in their children the establishment of right personal habits. It is just as easy for a child to establish those habits of cleanliness, neatness, and winning behaviour, which will make him personally attractive, as to establish those habits which will make him unconsciously repulsive to his fellows. Personal habits are for the most part formed before the age of twenty, and parents should insist upon the formation of right habits in items of toilet—such as brushing the clothes, selecting apparel, and the whole round of delicate attentions necessary to make one's self presentable for appearance in cultivated society. One of the most important services a parent can render to a child is to teach him to buy his own clothes. In not a few instances, young men and young women have been

brought up to depend so entirely upon their parents that, when they have reached maturity, they find themselves utterly unprepared to make proper selections.

Business Habits.

Business habits settle themselves from twenty to thirty, and a man who in these years has acquired a slow method of doing his work, is in danger of continuing that method to the end of his life. The young minister begins to take upon himself the tone and mannerisms of the pulpit. The young physician adopts an attitude of mind and a carriage of body in harmony with his profession. The fact that any business will stamp its characteristics upon the worker is a satisfactory explanation of the difficulty which most men find in taking up a new business late in life. For, not only the body must be educated for the new occupation, but the whole range of natural powers. There are new calls for judgment, new things to be remembered, and on every side calls by the hundred, different from those to which the worker has been accustomed. Since religion should consist in life rather than in ceremonies, the formation of habits should, in some directions, be wisely encouraged, and, in others, strongly resisted. In the latter class fall those habits which tend to deprive the higher life of all the juices and fineness of the spiritual nature. Men who take part in conference meetings, without feeling, and without guarding their thought, will in time come to pray the same prayer and make the same speech over and over again. And many of

those who object to a written prayer, have not the slightest hesitation in using the same stereotyped form which they have used for twenty years. The only protection against this strong tendency to habit formation is to be found in growth of the mind and the grace of the heart. I would not fail to impress the importance of the experimental life. However excellent the habits, unless character is sustained by a strong purposeful edge of choice and activity, there cannot be strong and true growth in the best things.

CHAPTER XX

TRAINING THE WILL

"IRRESOLUTION is a fatal habit; it is not vicious in itself, but it leads to vice, creeping upon its victims with a fatal facility, the penalty of which many a fine heart has paid on the scaffold. The idler, the spendthrift, the epicure, and the drunkard are among its victims. Perhaps in the last its effect appears in the most hideous form. He knows that the goblet he is about to drain is poison, yet he swallows it. He knows—for the example of thousands has painted it in glaring colours—that it will deaden all his faculties, take the strength from his heart, oppress him with disease, and hurry his progress to a dishonoured grave, yet he drains it. How beautiful, on the contrary, is the power of resolution, enabling the one who possesses it to pass through perils and dangers, trials and temptations!"

Irresolution.

Will has its foundation in the nervous system, and it is governed by causes operative to a great degree below the stream of consciousness, or, as one may say, in the sub-conscious region. Moved by these hidden springs of action, we some-

The Will.

times do things that astonish ourselves as much as other people. Certain it is that we are modified by the past experiences of ourselves and our ancestors. The will lies very near to feeling, and it is with difficulty that we distinguish it from feeling. For in all consideration of the will we should remember that thought is essentially motor, and that from the mere fact of holding a certain idea before the mind, that idea will gradually enlarge and take stronger hold until it dominates thought and determines action. Strictly speaking, the immediate effect of our will is seen in outward bodily movements.

Will involves primarily decision, and secondarily, as its outward sign, action. James gives five chief types of decision:

Types of Decision.

First type, the reasonable. Here the arguments for and against a given course seem slowly and steadily and wisely to settle themselves in the mind and to have a clear balance in favour of one alternative, which we then adopt. Until we come to the point of decision we feel that the evidence is not all in, and realise that decision will be unwise until we have all the light possible on the subject. Reasons seem to flow in upon our minds, and we decide. The important thing here is a right conception of the problem to be solved. Man is reasonable when his stock of stable and worthy ends so determines his course that he is not willing to adopt a course of action that will violate any one of these ends.

Second type. In this we allow ourselves to drift quietly in any direction until at last the decision is made from without.

Third type. Here decision also seems to be accidental, but comes from within. Many of the great men of history have had this type of decision. They have paused until the inner forces of their nature gather themselves for action, and finding that they can no longer stand the pent-up energy, there is a tumultuous turn of thoughts and feeling, and the decision is fixed. Witness Luther, Napoleon, and Hannibal.

Fourth type. This comes from a peculiar inward change by which we suddenly pass from the easy and careless to the sober and strenuous mood. The whole scale of our values, motives, and impulses has undergone a change. Needs no longer seem as before. This is the type of will which includes those changes of heart and awakening of conscience of which we wisely make so much in religious experiences. By force of the inward power, we rise to a higher level.

Fifth type. The fifth type is one in which, the evidence being all in, we come to a decision by inward effort and a heave of the will. These are the decisions which men remember longest, because of the effort which it seems to cost to make them. With a desire for open-mindedness, reasonable behaviour and deliberative action ought to be nourished. Deliberation not only requires calmness, and reasonable delay of de-

cision, but it requires a wide range of knowledge and the understanding of several ways by which we may arrive at the desired end. Ideas must precede decision.

"If an intelligent physician has an idea of twenty-five methods of treating rheumatism, he may vary his treatment accordingly, and may succeed where a less skilled doctor would fail. If a business man has a dozen ideas to fit a given emergency, he may act in any of these directions; if he has but one idea, he can act in but one direction. Ideas must precede to open a path for intelligent action."—HALLECK.

Apprenticeship in Right Living.

Any plan for will-training which does not include the thought of apprenticeship in right living must in its nature prove a failure. First a thought, then a deed, then a habit. There has been in educational circles many a protest against moral teaching and against all plans for practice in righteousness, but there must be definite teaching of moral principles and purposeful practice of moral actions, otherwise we can never hope for strong character.

How to Reach a Child's Will.

How can you reach the will of a child? You can storm the will, you may even break it; but the wisest course is to win the will, and that end is reached through the feelings. "There must be an appeal to right feeling through the will, and then the will will put forth right feeling in the deed, and you have a right deed." The will is reached through the feelings of the child, and

feeling is always responsive to the right presentation of truth. This furnishes the basis for our instruction in religious things. As Dr. White puts it: "The feelings solicit the will, and the will determines conduct." Thought is motor, and knowledge provokes thought. Then, with a habit of immediate and right action from right thought, we may expect a deed in harmony with moral law. Our modern life is to be censured for the great drain it makes upon emotion. Every time we hear a fine concert or an eloquent oration or a strong sermon, we have need to do something a little better than the things we are accustomed to do. It is well to train for every action, but it is highly important to train to action. A battalion of fine impulses, allowed to evaporate, works for harm in the life of any child. We have need to do day by day many unpleasant things, and this willingness to perform cheerfully the things we dislike, results in such an attitude of mind and such a temper for victory that the will can bid defiance to evil in the hour of temptation. But there is something more than a making of choices. Many a time the making of a choice is rendered difficult because there is so much involved that we cannot readily decide upon the wisest course of action. When one has made a mistake in his decision, he needs to have the grace and the nobleness to admit it, and to go back to his place willingly. Life cannot always be governed by intelligence. At a thousand turns we lay aside the intellect and come to our decision by feeling or by will. We

have need to think out carefully the minor questions that decide the major question and pass on to action or to a new question for choice.

If the will is ever to be a large force in character, as we have a right to expect, it must be trained rather than broken. The first condition in training the will is good example. More than any precepts, more even than the compulsory action, the constant example of one who bears a magnetic personality will determine action, and voluntary action is rightly to be regarded as the manifestation of will. After example has been presented and all right instruction given, there is nothing that can be of greater value than the constant action of the will. The discipline is not merely of the judgment, but of practice, in adopting the type of decision characterised by reasonableness, and, if necessary, even that type which requires effort. A little gratuitous exercise of the will in the work of every day becomes in time one of the richest investments for character. If we do things—unpleasant things—not only when we must, but frequently because we may, the habit of prompt decision and vigorous action will in time be established, and there will be no hesitation about making choices because they may impose hardships. The making of right choices, the maintenance of noble aims and stable desires, will go far toward establishing that attitude of mind which uniformly results in right decision.

Trained, Not Broken.

Elsewhere we have discussed the subject of interest,

and with full recognition of the warm personal character of that power, we may recognise that it is one of the strongest agents in holding before the mind any given idea until that becomes dominant and so leads to action. Stubbornness is no indication of a right will; it is the indication of an untrained will, and probably the sign of a will which has taken its present form from frequent nagging, which is one of the worst forms by which men attempt to correct evils.

Wilfulness.

Uses of the Will

1. To provide for one's own development. There never was a time when there were so many conditions and opportunities favourable to self-development, and yet there probably never was a time when human interests conflicted more, and when the forces of society tended more strongly to restrict one's development. The world is to a degree becoming crowded; new lines of activity are harder to find. Each young man who has to make his place in the world is compelled to do it by means of edging and crowding and waiting and stepping forward into a vacant place until his position is fully assured.

Uses of the Will.

2. To preserve one's individuality. Though surrounded by people of the best sense and the most favourable disposition, we are continually narrowed and restricted and induced little by little to conform to things around us. The opinions of others restrict the

free play of our thought. Like a mountain wind that is never weary, or the sea that dashes forever on the shore, the wave of public opinion is beating upon us and tends to roll in and submerge our individual plans, purposes, and ideas. It takes a heroic will for a man to keep the richest and best that is in him and rise above the commonplace. To live a life with a purposeful edge, trying always to do the things that need to be done, and avoiding the things that ought not to be done, requires a diligence which never sleeps and a will that reacts like tempered steel.

3. To sustain one in the hour of discouragement. All success must be conquered. The keener the struggle, the more difficult victory becomes. In the lone hour, when the spirit has to believe in itself, when it is striving almost hope against hope for one supreme thing to be done, then for the will to stand fast, even amid continual depression, is to hold high faith which will ultimately bring success.

Training the Will.

Let the child work for itself. The habit of depending upon itself and trying new conditions, meeting emergencies, and deciding questions continually, will give it vigour and initiative. If the parent can reason with the child and help him to discover the things that need to be done, and then set forth the reasons for and against a given course of action, the child is quite likely to decide in the right way. But he must have practice in making choices. He should be taught to plan the disposition

of his own time, to work out for himself little schemes for enjoyment, and to enter upon various lines of activity with which he will remain until success or defeat is assured. Let him experience both the joys of success and the penalties of failure. The only point to guard is that he may not suffer too severely for failure caused by his own ignorance or mistakes.

Liberty and Will.

Ours is a great country. We have a government which allows a wide range of activities. It has been said that in European countries the citizens do only the things which they have permission to do. In the United States they do everything that is not forbidden, and some things that are forbidden. If the best and highest type of government is to obtain among us, our citizens must have so much personal worth and such independence of character that they will obey law, and choose only the right.

Business and Will.

Business life affords ample scope for the cultivation of this power. In these days of keen competition, business success is often the result of unfailing struggle. Sometimes it is less a matter of resources than of that courage of spirit which enables one in a difficult contest to hold out longest. The young man should be careful in the choice of his business, but once having fairly entered upon his work he should toil unceasingly, until it has been determined that his work is a full success or a pitiable failure.

The student of history is frequently struck with the tremendous manifestation of will in leaders of great religions. The will of the hero and the will of the martyr are closely akin, but the will of the martyr will abide to death. The martyrs are not those alone who die at the stake for their faith. The city, and even the solitary farm districts have not a few martyrs in the ranks of the uncomplaining common life. Their struggle is never seen, only God and their own hearts know its bitterness; yet they fail not. The reason is not far to seek. "Religion gives the soul a grasp of the universal and immutable; it feeds the will on Omnipotence; when such will is really possessed it is irresistible." There is high need for just such will to-day in the upper walks of life. Our civilisation gathers tremendous power into one human hand, and places tremendous responsibility upon a single human mind. Our government mightily sways for the success of the many or of the few with the passing of a word or the tossing of an opinion. How great the need that those who are masters may also know how to obey, and that those who have power may rule delicately, humbly, wisely! Well may it be said to us, as to a nation of old: "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Religion and Will.

CHAPTER XXI

FEELING AND THE INNER LIFE

AFTER good health, perhaps right feeling more than anything else contributes to real happiness in life. We have given much attention to the education of the intellect, and now give much to the education of the body, but the feelings, as a definite field of educational activity, have received very little attention. Here a great opportunity offers itself for the Sunday-school teacher. Feeling is to man what steam is to the engine, electricity to the electric car,—it is the motive power which energises him for the activities of life. When the feeling is wholesome and strong, one is much more effective in life, and what is called a full-blooded man or woman is always more effective than the pale, emaciated person, provided always that the one of strong feeling is fully under the control of a disciplined will.

Value of Feeling.

How much ambition has contributed to the advancement of the world! How aspiration tugs at our poor common life to lift it to higher levels! How cheerfulness brightens our life and gives radiance even in the time of shadows! How

Feeling and Progress.

love in its various manifestations has given courage, and patience, and a tireless devotion which no pen nor language can fully express! How the riches of friendship have beautified and ennobled life!

Feeling, Not an Unmixed Good.

But feeling is not always an unmixed good, at least devotion to it may be carried to a degree which betokens only foolishness and not sound judgment. It was in a prayer meeting that a good brother arose and said, "I feel, I feel!" and then, overcome by his emotion, he said, "I cannot tell how I do feel, but oh! I feel! I feel!! I feel!!!" It is this senseless raving which has brought the true office of feeling into such disrepute and led many true and sensible people to seek the other extreme. The excessive development of feeling leads to a wide separation between profession and practice, and is hurtful insomuch as it covers with reproach the very claims that are put forward in the name of feeling as sacred and beyond censure. The element of feeling plays so large a part in ordinary human life that the culture of the feelings cannot safely be neglected.

The Cultivation of Feeling.

The cultivation of feeling depends upon two principles: a rational understanding of its basis; and upon right exercise. The will contributes largely to holding in the mind the specific idea which we wish to make dominant, and if a high ideal can be placed in the mind of the child and held there by its will, aspiration grows and an abiding

force has been established in his life. By this process, cheerfulness, courage, or kindness may be made a habit.

The Heart as an Organ of Insight.

The heart is not only an organ of feeling, but it is an organ of thought and of insight. We have all felt the quickening of the mental powers under the impulse of the demands from friends or the need we recognise to serve those we deeply love. The heart instinctively feels the right thing to do in a given crisis. It throws light on many a hidden problem, and helps the intellect to work out difficult situations. It makes for wholesome relations and sane opinions; it puts emphasis upon fundamental things, and leads us back to reality when we have gone afar to follow the over-refinements of intellectual hair-splitting; it gives us that well-rounded completeness which makes our view of a subject worthy of confidence. We gain from the heart both light and heat, and in the warmth of feeling we find a new vigour of vision. The heart deserves to be cultivated for what it makes us feel and not less for what it makes us see. He who adds to a strong intellect the vigour and inspiration of a strong heart, both sees and feels.

The Inner and the Outer Life.

Professor Moulton draws a striking contrast between the man of the inner life, and the man of the outer life. The two lives may be complete, each in its own field, but representing radically different types of character. He uses Macbeth to illustrate a type of the practical man who is a master in the outer life, regarding him as " prepared for any

emergency in which there is anything to be done. Yet a mental crisis or a moral problem afflicts him with a shock of an unfamiliar situation." We all have known men in whom the outer life predominated—men who lived and thought in the world of sense—men who would recognise no values except those which can be measured in money—men whose affections were like those of the animal—men everywhere energetic, forceful, and efficient in the range of practical life. They kept their affairs well in hand, always had a satisfactory bank account for a rainy day, and, in short, were well provided for in the present life, if we leave out the element of happiness. We also have known men in whom the inner life was dominant — men who see spiritual values as greater than the values in the things of sense. For complete living the outer and the inner life must be in due proportion. The outer life must be nourished and supplied with all those things which could contribute to practical comfort and wholesome existence. But there is a spiritual sense, a fine insight, a subtle penetration, a deep discernment, which recognises values, which experiences realities, which assumes affairs far above the so-called practical realities. And it is to this world of feeling and this world of spiritual discernment that I would direct your earnest thought and desires. Seek for your students that power of mind that will enable them to recognise these higher things. Let them appropriate as a part of their philosophy of life this very brief but all-inclusive symphony:

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages, with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common,—this is my symphony."—WM. HENRY CHANNING.

There is a continual war going on between the inner and outer, and the one who deals only with the outer is likely to lack some of those noble things which make for the richest life. Some years ago, I was speaking with a scientist on the question of faith, and he very frankly said: "It seems to me that a man of scientific training, if he limits himself to that, must ever lack the mind for the deepest insight." Faith is not of things seen. One of the great contributions to this question of the inner life is Trine's *In Tune with the Infinite.* He there reveals some of the sources of power to which no son or daughter of the living God may not have free access, and indeed only as man in his highest state opens his nature for the inflow of the divine can he do his greatest work in the world. To the same general purpose is much of Bishop Spaulding's *Education and the Higher Life.* So write Catholic and Protestant, poet and philosopher, thinker and mystic, if they have ever seen the inner vision.

John Amos Comenius, great as a Moravian bishop

and educator, bears like testimony to aspiration as the source of his faith: "I thank God that I have all my life been a man of aspirations . . . for the longing after good, however it springs up in the heart, is always a rich flowing from the fountain of all good, from God."

But it is not alone the inner life, there is an outer and a practical one. We live in a real world, with bread-and-butter demands upon us every day. We can make our loved ones happy only when we first contribute to their physical needs and afford them leisure for the high and spiritual needs. He who wrought most wisely for his fellow-men was described as one who went about doing good. To hold the balance between the inner and the outer life, to have the fine vision and the noble interest, is to have the practical talent and the ready application to fit that to the best service.

Place of Ideals in Character.

When the young man recognises the large part which ideals play in character forming, and as he comes to know by experience not only the value of these ideals but the process by which they come to be achievable, he sees more and more of the body and strength of the work which imagination performs in the realm of character. Let a great ideal come into a boy's mind in whatever humble form, and as it grows until it takes hold upon the life, he finds at last that he has been transformed, and never can be quite the same after as before this great experience. Alas! with all its beauty and strength, the

imagination, by the very law of its nature, can also bring him sorrow and pain and death. One who has plunged into sin and whose heart or conscience has been seared by its deadly influence may do very high and noble things, but he can never be the same again. The little poem by Hezekiah Butterworth is as true to the spirit of philosophy as to the spirit of poetry.

The Bird with a Broken Wing

I walked through the woodland meadows,
  Where sweet the rushes sing,
And found on a bed of mosses
  A bird with a broken wing.
I healed its wound, and each morning
  It sang its old, sweet strain;
But the bird with a broken pinion
  Never soared so high again.

I found a young life broken,
  By sin's seductive art;
And, touched with a Christian pity,
  I took him to my heart.
He lived with a noble purpose,
  And struggled not in vain;
But the life that sin had stricken
  Never soared as high again.

But the bird with a broken pinion,
  Kept another from the snare;
And the life that sin had stricken
  Raised another from despair.
Each loss has its compensation,
  There is healing for every pain;
But the bird with a broken pinion
  Never soars as high again.

For the far reach of the intellect and the high reach of the spirit, there is no type equal to the type set forth by the sinless Jesus; and to him who would attain the best things, there is no way of excellence except the supreme way of seeking only what is to abide forever, resolutely excluding all that can hurt or hinder. There is so much in the grind of daily life which tends to narrow or restrict our outlook, that I am glad now and then to turn my mind to the greater and truer things. I gaze upon the stars and the great suns that make but a misty light in the far heavens; I know the value of astronomy as a discipline for the imagination, dealing, as it does, with immensity in space, and as day slips away to day, and year to year, I have some dim recognition of the boundlessness of space. I turn to geology, and read of the ages gone, of the work wrought, and then I wait in awe and reverence with the thought that time is long, and that the eternal God has been building from the beginning; and as I see the footprints of the creatures and recognise the infinite years by which bodies have been finished and minds formed, I cry out with the old German philosopher, "O God! I think thy thoughts after thee."

The Great Ideal.

CHAPTER XXII

TRAINING A CHILD'S FAITH

I WONDER whether we fully realise the large place of faith in our hard practical business world. Small as is the place we are disposed to allow for it, it is really one of the large factors in every department of life. Our civilisation would fall in a day if it were not for the faith which man has in his fellow. The New York Clearing House handles values daily which reach to the millions, but because of this faith in men it is able successfully to handle these large sums with only a few hundred thousand dollars in cash; the remainder is represented by commercial paper, which really depends upon the faith of a man in his brother.

The faith of every man in his kind and even his faith in God rests upon the few. Silas Marner was deceived by William Dane, his friend, and by Sarah his sweetheart, and his faith in man and God was dashed to pieces. Think, my reader, if two or three, or at most half a dozen, of your tried friends should prove false, this world would be covered with a pall as black as midnight! A recognition of this truth will lead every man to a new effort

Faith Rests on the Few.

for sincerity. Since our faith rests in the few, you and I must be sincere, in order that those who depend upon us may not find their faith made false. Faith gives encouragement to human life. It makes things seem worthy of doing, and adds to all experience a zest which even time cannot pall.

If a child is to have strong faith in truth and man and God, he must be guarded from rude shocks, he must be taught to know the right things, and yet he must realise that there are wrong ones in the world. His confidence in his fellow men may be lost or fixed by his faith in his parents, in his teacher, or in a few intimate friends. There is no sadness for the weary heart like the sadness of disappointed friendship, and the feeling of trust betrayed. Happy indeed is that one who, like Brutus, can testify that all friends have been true to him. It is a supreme joy so to choose one's friends that they may be faithful always.

Guard the Child.

Faith in the father and in the mother is the natural outgrowth of the child's relationship in the Christian home. When carefully guarded here and allowed to strengthen with his strength, his faith steadily grows finer and truer; and it is the most natural thing in the world that his faith should be lifted from the plane of earthly hope and happiness to the heavenly Father and the heavenly home.

Faith Moves from a Lower to a Higher Plane.

The faith of the child differs greatly from that of the

adult. It is less supported, and is often founded on simple testimony. There is an instinctive faith that belongs to happy childhood. This faith may be shattered by a treacherous friend, by a vicious parent, or by a hypocritical teacher. It is a part of our business to guard the child from treacherous friends. Every child ought to know that there is evil in the world, and ought to be brought up with so much strength and so much discretion as to guard himself against it. It is a sad commentary on our system of human life that with the passing years men grow more and more distrustful, and in too many cases their life narrows to the point of selfishness.

The Faith of a Child and the Faith of an Adult.

There are whole regions of fine, true life, which may almost be called zones of brotherliness, where human kindness and brotherly interest manifest themselves toward all worthy comers. This is particularly true of some of the smaller colleges in the Middle West. The life is simple and strong, and the elements are mixed in such fashion as to provide for the unfolding of the highest and best in human nature. Rich and profitable as is the development to be found in such a community, the child has in this cold, hard world need for self-protection, and must be taught not only the importance of such protection, but must be given such strength and judgment as to secure protection. It is well never to give one's self completely, except when he is sure of the receiver.

Zones of Brotherliness.

But the promiscuous giving of one's deeper interest and finer elements is to cast the pearls and find that they have fallen before swine.

Knowledge is the condition of faith, and without that basis for our confidence, our faith in man or things will not long remain. True it is that Paul calls faith the substance of things hoped for. But the very derivation of the word makes for the point I wish to establish. The substance is that which stands under or supports, and that must begin in knowledge, assumed or real. From faith in the human comes faith in the divine.

Knowledge and Faith.

The element of wonder is deeply planted in human nature. Everywhere it manifests itself. The form of manifestation is determined by the amount of culture the individual possesses. The savage wonders at things that he but half understands. He marvels at a looking-glass, yet is not surprised at a steam-engine. There is a wonder in childhood just as there is a wonder in the childhood of every race. It is a high form of curiosity which incites the child to explorations in many regions. Here are found incentives to great ideals, to noble conduct, and to the whole range of worthy efforts in keeping with a strenuous life. And in this spirit of marvellousness is found the fruitful field for all kinds of delusion and superstition. Through many of these it is natural for the child to pass. He repeats only in part the experiences of the race, and is likely to come through many

The Element of Wonder.

of them without harm and with added power and sympathy. But by all means he should be encouraged in the adoption of a sane outlook on the world and its wonders. He should examine things patiently, carefully, and earnestly, and bring each to the test of fact. But woe to the man who would rob childhood of its joys and dreams, who would take away the beauty and softness of cloudland, and leave him nothing but the cold hard light of common day! Better that the child should cherish a thousand harmless delusions, than that his nature should be cold, hard, distrustful, and cynical. You may train him in carefulness, accuracy, and common-sense, but you must not rob him of the wealth of the world, and bring upon him a withering atmosphere which is the beginning of the second death.

Summary.

We have seen that faith is fine and high, and that it appeals to the very best in human nature, that, guarded by the laws of common-sense and by the injunctions of a wise teacher, the nature of the child may be made rich and responsive to all good things, and there will be belief and aspiration and even knowledge otherwise impossible. We have seen that faith rests largely in the human, and that the child must be guarded from treacherous friends. It should be the supreme effort of the individual to carry a fine high faith with the joy and hope of youth far into the dust and toil of our striving daily life.

> For well she kept her genial mood
> And simple faith of maidenhood;

Before her still a cloud-land lay,
The mirage loomed across her way,
The morning dew that dries so soon
With others, glistened at her noon;
Through years of toil and soil and care,
From glossy tress to thin grey hair,
All unprofaned she held apart,
The virgin fancies of the heart.

WHITTIER'S *Snow-Bound.*

CHAPTER XXIII

FROM BOYHOOD TO MANHOOD

THE purpose of this chapter is to bring the boy a little nearer to our lives. In not a few cases, the boy, coming in and out day after day, is practically a stranger to the father or mother, or both, particularly after the age of twelve. Now there is no greater work than to train a generation so wisely that the world may be carried forward in its life. The boys must make the advancement, they are the born leaders, they make or adjust the economic conditions. Truth, justice, honour, purity, and nobleness in them will soon find place in society and government. Help them to a higher life and you move the world a little toward righteousness. To help them, you must know and love them. To know them, you must meet them on their own plane; they would go to yours, but cannot.

All approach on the part of the older person must be made brightly, cheerily, and sincerely. "Let there be even in the institution of higher spiritual aim, not only the play method, but the play spirit; otherwise the child must feel: 'Oh, that tiresome grown-up person with a mission! Does he not know that I live in a world of play? Why will

The Play Spirit.

he drag me into his world of work, instead of coming into mine?'" The play life is full of inspiration to the boy, and gives him thoughts and outlook which without it are impossible. He gets an exercise and a practice in doing things that are worth while. They are deeply worth while, for they are the beginnings which make him so much more the man. Only here and there is the play life coming to be regarded as the birthright of the growing child, an element which cannot be taken away without actual loss.

His Religious Life.

The boy himself would not claim to have a religion, and a majority of grown people will not grant that he has. And yet it is very well established that the boy has certain governing principles for his moral life; he may not be able to state them, but he generally stands pretty true to what he believes. Somewhat unlike the adult, the boy is likely to keep very close relation between his conduct and his actual belief. It is no unusual thing for a child to answer questions and carry on a conversation in a fashion to please his elders, but when you get to the real child you will find that his belief and his practice are in rather close accord.

An Impulse, Then a Deed.

The fundamental consideration in all plans for religious work is this: the boy's life consists in action. He has not learned to be thoughtful. It is an impulse, then a deed. He is ignorant, and ignorant chiefly because of inexperience. He is in part a savage, and this savage element

in his nature demands action. Any religious training which does not take into account some of the fundamental characteristics of a boy's religion will fail to get good results. Action, then, is the governing principle of his nature. Honesty is a fundamental characteristic, and his honesty is, in view of his limited knowledge, just as true and just as thorough as that of the grown man. He believes with all his heart that goodness does count, and when he thinks of the effort in his life, he feels that somehow it ought to secure for him a certain amount of favourable consideration. He scorns stinginess, but, very often, unknown to himself, he is both selfish and lazy. He believes in fairness and in fair people. The boy nature responds readily to truth, and he is brought up to be truthful just as a girl is brought up to be virtuous. The boy has great faith in right feeling, and if he had the experience of riper years, his heart would echo just as sincerely as yours or mine, those stirring words of Faber:

> Right is right as God is God,
> And right the day shall win;
> To doubt would be disloyalty,
> To falter would be sin.

Truthfulness.

The disposition to truthfulness is, in a strong boy, one of his most attractive traits, and the courage with which he comes up to meet reproof challenges our admiration. I think that it may be stated as a general truth, that a strong child, boy or girl, is likely to be truthful, and, in the

case of the boy in particular, I am thoroughly convinced that he must be taught to lie. Now there is a type of the imaginative boy who to many minds is a born deceiver,—but no. Groups of pictures come thronging to his mind, and in his early years he does not know how to describe them. These he tells in language which to us seems untrue. A little child who was standing by a window said, "O Ma! I see a pig coming down the road with a bonnet on." Some mothers would have called that lying, but his mother was wise and only said, "I will tell you a better way to say that." She knew that he was giving expression, in the most natural and direct way, to an image that had taken shape in his mind. Cases of this kind must be cared for with patience and consideration, and with a full recognition that there is no intentional meanness at the bottom of such statements.

A Boy's Feelings.

There are many people who think that a boy has but little feeling, but it really constitutes a pretty large share of what he would regard as his religion, if his attitude on the subject should be analysed.

Grief Seems to Him Holy.

There comes to him, in times of keen disappointment or sorrow, a kind of grief which he deems holy. It is holy, for it gives him aspiration for better things, and leads him to feel a nearness to the suffering world. Then there is the feeling of friendship which he has for his chum, and the love which he has for father, mother,

and sister. Last, but not least, it must be recognised that a boy lives by ideals, and that these are held before him in a great and strong and helpful way, and that they modify his life. With him, character is best formed from living examples, and the instruction is given in deeds. He is led to the thought and love of higher things by cherishing the ideal which rises to a higher meaning as he advances toward its realisation. Dickens's story of *The Child and the Star* has found a realisation in the life of many a boy who, looking up the shining pathway to his friends who have gone before, is led at last to the home of rest.

What has been said so far applies chiefly, though not entirely, to boys under twelve or fourteen years of age.

Physical Changes.

At about this time a great change comes over the candidate for manhood. It often advances gradually and sometimes for months without being noted by other members of the family; but it is going on. The years from thirteen to twenty-one may be divided into two periods, an earlier and a later period. The whole period covers the time of the general change from conditions of boyhood to those of manhood. There is often a time of rapid growth, when it seems that all the boy's strength and energy are spent in simply making more body. There is not the usual physical vigour; he frequently does not do so well in his studies, and the common phrase is "He is growing too fast to do anything else." In the later years, this material, which

has been so rapidly accumulating, is elaborated and adjusted for the perfection of a well-formed body. And there is need. For the muscles grow so rapidly that the bones are not rigidly held to their places, and the joints are loose. He does not know where to put his hands or his feet, and is continually conscious of too much body for him to manage with ease; he is not used to it. He feels like the driver of a team of eight horses who has been accustomed to the reins for only two. Good training and time will right this difficulty, and whatever the amount of growth, he will be able to guide himself and make the goal with grace and strength.

Mental Changes.

In the earlier part of this period, he is usually reserved. Before, he has been free in the household, and played with his sisters or teased them to his heart's content; now, he wants to get away from the girls; he likes to be by himself, or with other boys. The gang instinct predominates, and it is one of Nature's ways of preserving him from the play of other forces in order that she may make him more completely and strongly man. It is at this time that the good aunt or elderly cousin is grieved and outraged that this growing boy, that she has called a child, no longer welcomes her caresses. He does not like to be kissed, he does not like to be petted, he wants to be free. He is beginning to be a man, and like one whose social standing is not assured, he is the more particular on that account, not by design, but instinctively.

Nature, the kind old nurse, is working out for him a new relationship to all the world, and to the female part of it in particular. Let no parent feel special concern. When the boy has sufficiently ripened, and his mind and thought and life are ready for free and open intercourse in society, he will gratefully receive counsel, and welcome the invitation to a more active social life.

Spiritual Changes.

In the days of early childhood, and even later, boys and girls are pagan rather than Christian in their instincts; not that they are wicked, but they are taught to do many things and to say many things which, though Christian in form have little meaning to them. The deep, spiritual instinct does not find its full play until in the teens. About fifteen or sixteen, the youth begins to feel strong religious instincts and desires. He has in part broken with the past, but he goes out to conquer a new world and to comprehend and include new things in his equipment. This is a time of great hungers. The youth is not prepared to give out ideas, but to absorb and to gain is the mind's desire, and so ready are its powers that they will absorb much though they can express little. Of religious things, this is likewise true. There is a great turning of the mind toward that Power which is above him, and blindly or knowingly he will, with half an opportunity, declare himself for a spiritual life. This is the great age of conversion. It is significant that those churches which emphasise

the religious life of youth by confirmation administer that rite when the child is fourteen years old or later; and likewise it is an important proof of the stage of the child's religious development that at the age of fifteen or sixteen by far the larger number of conversions occur. A little later there sweeps in the altruistic element, and the youth begins to recognise his obligation of service to his fellows. He no longer draws aside but seeks opportunity for companionship and service. A new and holy influence comes to him, and he begins to think of choosing a life career. In the earlier days this choice is usually greatly influenced by the opportunity which any given pursuit will afford for service to his kind and for recognition of his worth among men. This is his time for stamping his richest and best power upon those with whom he comes in contact. He has no wealth too precious and no thought too high to share with those who really invite his confidence. This is a time of supreme self-assertion, not always or even often rudely, but with a feeling of untried power which always assumes that it is able to accomplish more than the endowment will warrant. This is the great time of imagination; and every dream is tinged with gold. Other men have met difficulty, other men have found defeat; his path shall be a clear one, and the end, success. He begins to know his power, but it will be long ere he learns its limitations.

Now let me emphasise some points where our

religious teaching and practice fail to connect with the boy's life. The traditional idea of goodness is negative. "Thou shalt not" is written, not alone in the Ten Commandments, but in a thousand commandments, and he is praised as good when he simply does nothing. You say to the child, "Do not," and his whole nature says, "Do." Every nerve and muscle within him calls for action, and yet you say, "Sit still and be good"; but action is the law of life. To him religion means a long face and a quiet manner; it means dignity of behaviour. People insist upon the boy's adopting the religion of the grown man. Too often religion seems to him cold and repulsive, not because it is cold and repulsive, but because it is clothed in a cold and repulsive form, and in words which he does not understand and which take no more hold on him than if spoken in an unknown tongue. But ah! how his heart warms to a loving Father who will "give a fellow a chance," who approves honour, truth, and honesty in action, and who is glad when his children are active and happy. It is true that a boy does not understand religion as it is so often presented, but it is also true that the boy himself is not understood. He has many a period of quiet thought and many a longing for a noble life. How his heart yearns for a sympathetic friend, and when he finds one who can understand and appreciate him, his whole nature warms to such a friendship, and he is ready to seal his devotion with his life if need be! A

Summary.

boy then is simply untamed, thoughtless, not with the ignorance of viciousness, but with the ignorance of inexperience. His greatest need is a judicious, appreciative, sympathetic friend who is a little farther along on life's pathway.

The period of adolescence is a time of budding interests. A thousand new instincts and tendencies show themselves, and if encouraged, grow to strength; neglected, they shrink away and disappear. In this age should be found rich opportunity for the development of the religious life. The highest instincts of love, faith, and service should be met with a cordial hand, and surrounded with a spirit of warmth and encouragement which will produce true, strong, and steady growth. High moral standards should be set; strong and true demands made without question. The youth should recognise the importance of a complete surrender to righteousness; he should be taught the opportunity of high, wholesome, and difficult service. Life now takes on a new meaning; now to him comes a supreme purpose, and all the forces of his life are turned to that which is worth his effort. Young men of this age do not ask for easy things to do; they are willing to attempt the difficult, they want the strenuous life. The knightly spirit is there, if it be evoked; and the yearning of the king and conqueror may be called to bring in the triumph of the highest and best in the unfolding and masterful life of the youth. His victories are to be tinged with a light that is not of this

world, and his rewards are no longer cheap or petty, but mighty, majestic, and eternal. In this age he may gain the far vision and recognise such a pattern of man as the grim ages have set for heroes from the morning of the world.

CHAPTER XXIV

FROM GIRLHOOD TO WOMANHOOD

In the early years of childhood there is little difference in the life of the girl and the boy. The boy likes to play with dolls, is interested in many of the sports and plans and purposes of the girl's play-life. For the most part, the play-life of early childhood is in no sense strongly marked by peculiarities which separate the sexes. The girl likes the free outdoor life, and will go with her little brother into the many childish sports with all the zest and pleasure of the best play-fellow that he can find. Many a girl is endowed with abundant energy, and must have room for its manifestation. This leads to the life of the tom-boy, which receives so much censure from people who think they are proper, and have little practical acquaintance with the desires and instincts of childhood. The command is: "Now, sit still and look pretty and be mamma's little lady." To be "mamma's little lady," while every nerve and muscle is crying out for action! To be "mamma's little lady" is to be a caricature of the real child, and bound with cords which will prevent the development of that wholesome and strong nature which the growing

girl should have. The mental agony and the discomfort that many a girl goes through in this period of tom-boy life to which her native disposition inclines her, is beyond words. The instinct of girlhood under normal conditions is a true guide, and there is little danger that she will carry the boisterous behaviour too late into her years for her own best development. Little by little the womanly instincts will gain the ascendency, and there will develop quietness and reserve and genuine modesty, which will delight the heart of the mother. When under free scope and right opportunities it is pretty safe to trust her, and among the multitude of things which seek for the chief place, those which make for the best life are pretty likely to find their place.

Difference in the Standards to which Boys and Girls are Required to Conform.

Society to-day applies a widely different moral standard to boys and girls. Honour is the predominant note in a boy's life, virtue in a girl's. Many a father who would severely punish his son for failure in point of truth, would allow almost with approval ungracious behaviour, scornful speech, and even profanity. The girl is taught to count gentleness and agreeableness and virtue as the elements of character which must be maintained at any cost, and she is freely forgiven for any deceit, or even half dishonesty, which seems necessary to sustain her reputation. Society has for the boy real forgiveness for any lapse from the standard of purity; but it has only unsparing

condemnation for the girl. There is a great need that these standards shall be somewhat readjusted, and that we should demand that the boy be agreeable, gracious, and considerate of others, and that he be pure in word and life. And of the girl we should not only demand these characteristics, but that she have some of the strength and truth and sense of honour which are so large an element in the character of a good man.

Sensitive to Atmosphere.

The girl is sensitive to the atmosphere in which she lives; and, perhaps to an undue degree, her tendency is to shape everything to correspond with the moral and social standards which are about her, so that she is taught to sacrifice health, life, and character to these standards. There is need for greater independence and a disposition for her to take responsibility, plan her own life, perform her duties, and hold her place in the world. She should have a high ideal of personal excellence, and strive in every way for the best in body, mind, and spirit. One can have little patience with the idea which in the minds of so many parents excuses all sorts of defects in behaviour, even to the point of downright viciousness, with the single statement, "I have tried to train this girl right, and now I hope everything will come out for the best." It is a part of the duty of parent or teacher to get results. One can have large charity for the immaturity and ignorance of childhood; any child who makes a blunder from either of these causes ought

not to be seriously censured, but it seems to me that we are inclined to allow too much the go-as-you-please method, which is one of the most hurtful factors in a child's life.

Value of Ideals.

In all character forming, the value of ideals is high, and it is a much more important feature than is usually considered in forming the character of girls. The kind of ideal is the supreme question for a girl or a boy, but with a girl there is an additional element. Her dominant feeling is a desire to please, and this will lead her to conform very closely to the ideal character which she most admires in woman. The benefit that comes to her from personal acquaintance with a large-minded, generous, strong, true woman is beyond all computation; but there is another factor that has much to do with her growth, and with her behaviour. It is the ideal which she has of men, and in particular of one man whose half-formed image is cherished in her heart and mind long before her friends realise it, and even long before she knows it herself. This dim, unconscious ideal of an expected prince is an always-present, strong, and yet unmeasured power in determining her choices and in directing her activities. The problem is to teach her to be strong and noble, and to cultivate a really generous disposition even when this course runs counter to the dim ideal which she holds in her heart. The great harm comes when she fits this ideal to a name and man who may in reality lack all its essential qualities.

Every year of experience with children and every year in the study of life emphasises the importance of right motive. It is everything to have a girl wish to do the things that will give her the best life and the best character. With wise teaching, nature is our ally. The very things that are best for the girl's growth and development are very often the things which she is instinctively prompted to do.

The Right Motive.

All our social life is developing more and more the need for service. There is opportunity for a great, strong, and beautiful life of service for boy and girl, man and woman; and as we more fully realise the social ideal, service will become more apparent as the end for which we labour. To render a satisfactory service, there is need for a full development of every power of mind and body. The feelings must also be rightly developed and strongly disciplined. Every girl must have so much strength that she may not be a slave to the instincts of selfishness, which our social life drills into her being from babyhood. Let her appreciate deeply and truly the value of graciousness in daily life. Let her seek by every means in her power the earnest and inspiring art of conversation. She should be capable of entertaining not only by what she says and does, but by what she is. She should know herself and be able to live in harmony with law, and to some degree at least, to influence the people about her.

She needs to be taught the art of business. Not so much because she expects to do business in any large way, but in order that she may have practical and sensible ideas of receipts and expenditures, and be able to protect herself and her household from the impositions and dishonesty of the thousand enemies who prey upon people. Then, too, with a fair business training she will conduct herself, when dealing with business men, in a way wholly different from the untaught woman of to-day. A banker once said to me that he would rather wait on ten men than on one woman, for she was sure to be petty, querulous, and suspicious. His testimony has since been confirmed to me by not a few men who have had large experience in business life.

Business Training.

However, the defect lies not so much with woman, as with the fact that she is untrained, and where she is ignorant she is distrustful, as any one would be. Every age has had its share of strong and noble women, who have impressed themselves upon the people in their community and in the broader fields of life. The study of these characters will contribute mightily to the development of the right kind of woman for the future. The woman cannot be a man; and much as she may admire manly character, the kind which she can best imitate is the strong, noble, and womanly character of those who have learned how to live wisely and well, and have been endowed with sufficient strength to do it with some large degree of success.

It is a strange and interesting lesson in human life, that sorrow often brings out the pure gold in character. I think that this is particularly true of character in woman. Now and then there is a nature which is only embittered by sorrow, but the great army of women are rendered finer, stronger, and gentler by means of this experience. There is a tendency to be superficial and playful in the presence of things that are serious and important, and just in proportion as a woman experiences the ministry of sorrow, she gains a solidity, a strength, and a gentleness which are beyond words. I have all along felt that there is greater need in the life of our girls for the influence of true-hearted men. The mother does more than all, and yet the girl's ideas may be greatly helped by the influence of a father or a brother. Our schools, too, need a greater number of male teachers, men who are strong and vigorous, and sane in their outlook on life, and who can by their vigour and earnestness help in the most practical and sensible way the development of the best elements in the girl's character. In many of the high schools, this need has been pretty fully supplied, but in the upper grades of the grammar schools there is still great need for the virile influence of manhood. It would make mightily for the improvement of human life and character. I do not mean the womanish men, who sometimes teach school, but genuine men, with the vigour, strength, and breadth which ought to characterise the man who teaches.

The Ministry of Sorrow.

Pity is a strong element in woman's character. She goes naturally and almost joyously to the work of healing and helpfulness, provided only she has been properly taught to do this work. Ordinarily she has larger leisure and a different kind of leisure from that of man. Every community has a score of things which need her insight, touch, and practical helpfulness. To-day, a new spirit is coming into her religious life, and it is coming through the colleges. She is taught ways of doing things that are better than any her neighbours know; she gains a kindness of judgment from the three or four years of the life with girls from different sections of the country and from different planes of duty and experience. As the strenuous life comes to prevail more fully, we may have a smaller percentage of men who graduate from the colleges which make chiefly and directly for culture; but I think we shall have more women who will go to these institutions to qualify themselves for a broad, rich, and true life in order that from their vantage point of opportunity and culture they may carry light and healing to the family home, whether it be the remote farm-house, or a home in the busy streets of the crowded city.

Summary.

The girl is not an undeveloped man, but has as her chief charm the pleasing and effective points of difference which are known as sensitiveness, warm affection, responsiveness, strong emotional nature, and the personal point of view. She needs breadth and knowledge and truthfulness.

Every group of qualities receives enforcement from all the rest. As things now stand, the mother's influence is rightly dominant in the girl's life, and makes for many of the best elements in character. But with our changing civilisation, there is no doubt that the girl would be greatly helped by a larger share of the influence of father, brother, or teacher, granted, of course, that these are true-hearted men. She will learn from them the wider plane of conduct which makes for self-control, for poise of character, and general usefulness. There is need for her to have great devotion to truth, and to that high sense of honour which is so much admired in men of a rich and generous nature.

PART IV

THE GRADUATE

CHAPTER XXV

THE ROUNDED LIFE

THIS book rests upon two fundamental considerations: the first is, that the long period of infancy gives opportunity to train the young child for the duties and responsibilities of life; and the second, that this training is worth giving because of the strong religious instinct which is native to the character of every well-born child.

Summary.

The book is divided into four parts: Part I, dealing with the School of Life, in which are discussed (1) life as opportunity, (2) that aim of education which will make it possible to use this opportunity aright, and (3) the institutions of education which, as environment, contribute to the unfolding and instruction of the child. Part II deals with the teacher in relation to his work as a quickener, and then passes to the teacher's preparation, his relation to the Bible, and last and best his relation to the child. Part III deals with the young being in all stages of his growth from birth to adult life, first taking up the broad question of man's place in nature, and dealing with that as fundamental to all further interpretation. The other topics concern

themselves with man's reaction on environment, with the development of the mental powers and the placing of these in due relation to each other, with the training of the child's faith, and with the specific consideration of the boy's and the girl's experiences to adult life. If this discussion has accomplished the purpose the writer intended, the reader is now prepared for a summary of the rounded life, which should include a discussion of the conditions met and the results obtained in the individual life; and as a second part, a study of the conditions of society which would result from the predominance in society of men and women taught and trained to discharge their duties to each other.

The Individual.

The first great aim in education is self-realisation. It includes the highest development of the powers of a given individual. Not all persons can be equally well developed in every direction; every man has his points of strength, and his points of weakness. The first condition for individual development and effectiveness is, along with the process of growth, to have the youth know his own powers and tendencies. Knowing these, he ought to be able to work on the strong side and give the weaker side of his nature only such exercise as may be necessary and desirable for its unfolding to constitute so nearly as possible a well-developed character.

The child with good natural endowment and trained in harmony with the principles we have discussed, ought to enjoy superb health of body, mind, and spirit.

Physically, he ought to have the plus health of which Emerson talks—that feeling which makes it a joy to live. This should give him vigour of mind and body, and a strong impulse toward righteousness. He should have an elastic mind which springs back from all doubt, gloom, and discouragement, and rights itself amid adverse circumstances. The mind should know how to keep its poise and govern itself. He will recognise that man's defeat comes from within, and that the enemies which can do him real harm are only the unworthy and unhallowed affections of his own nature. Such a mind will be heroic. Though overthrown, it will not be disheartened; and though conquered, it will not surrender. A well-trained mind will know not only how to govern itself, but to govern others, and to govern them magnanimously and kindly for their own good. It will be able to protect Self from the wolves of modern society, and will be so gentle as not to harm either the weak or the careless. This kind of a man will have those instincts, aspirations, and purposes which make education a permanent institution of life. Such a one could grow always and everywhere, accumulating knowledge from all sources, and sorting, classifying, and applying this knowledge in all right ways.

Development of the Body.

Growing out of this attitude of the mind and this equipment, there will come such a development as shall put his spirit in harmony with the great spiritual forces of the world, and such a man will strive not only

in his own might to effect worthy results, but will be re-enforced by the hands of righteousness in all times and in all lands. He will not be the slave of doubt or of uncertainty, but with a sane and wholesome optimism will feel that God rules the world, and that right should prevail because it is right. Forces of wickedness everywhere will shrink from him, and his touch in the community will be strong and forceful for the best things. He will be qualified to fill the measure of man in its largest interpretation.

Development of the Spiritual Nature.

> His tongue was framed to music;
> His hand was armed with skill;
> His face the mould of beauty;
> His heart the throne of will.
>
> EMERSON.

Such conditions will contribute to a new development of society. Then weariness and want and the agedness which is death will slip away and the world will renew its youth. We shall indeed realise that the greatest wealth is human character, and that though petty details may be wearisome, the joys of life are inexhaustible.

Development of Society.

It is not youth, but life that is the story of beginnings. To the man who is living the well-rounded life, who has touched its heights and depths and has felt some sense of its mighty opportunities and marvellous achievements, there comes a vision of the future too big for words. The mind reaches clearly and

strongly, hopefully and joyously, to a time beyond, to a golden age of experience, an age which shall be marked by endless developments. This is the basis of a hope without limit.

In the new society there will be time enough. No more work half done because the day has failed. No more offices of friendship slighted for lack of time, no great achievement turned aside, no worthy thing neglected, for lack of time. Time will be considered as eternity begun, and the implacable rush, haste, and confusion which mark our daily life will give way to a leisure which makes possible work more nearly perfect. Men will then work for the joy of it. The pleasure of the process and the joy in the product will constitute a large part of the reward for service.

There will be space enough. No more crowded attics, no more narrow back-yards, no more grinding poverty which forbids room for the elastic life of childhood to expand as best it may; but a boundless range of air and sky, a world of infinite beauty, bounded by no four walls, and limited not by the petty claims of struggling worldly landlords or tenants. We shall have room to breathe, room to think, room to live that great full life which is the heritage of humanity!

And the vision of facilities enough! Every right desire of the longing soul shall be satisfied; and longing for knowledge and insight and love and power shall find its satisfaction. Out of the heart and the

effort of this life there shall come abundant facilities for the finest and highest growth of each and all. Men are bound together by common ties, men have the one touch of common love which makes the whole world akin. But as each man stands upon the border of the great eternity and peers into the dim future, he must be deeply conscious that his life is too short for the realisation of his possible development, that for a being with the boundless aspiration of an enlightened soul there must be an ETERNITY for effort and development. For every other desire of man's life there comes an answer which grants all abundance where only the little is asked. So I take it that the greatest good which can come to a man from the well-rounded life is the growing consciousness that the life which is to abide forever is greater than the present, and that out of the trials and discouragements and doubts of this practical and painful work-a-day world there shall come a new sense of the life beyond, a consciousness that eternity begins here and now, and that heaven is only the highest and best of earth refined, exalted, projected, realised, that it is the attainment of a hope immortal, the realisation of a beauty and strength, a fineness and power, which with our narrow outlook we call perfection. We pause upon the border, we veil our faces from the ineffable glory, but we know that it is there, and we reach out with high hope and strong faith to the unfolding of the life which we now live. Birth, life, death, eternity, we welcome all. We glory in ex-

perience, and we rejoice in the thought of that mind which this experience works out in us.

With men and women so developed and so trained and so taught to fill their places in the world, there will come a society, keen, strong, noble, and tender; a society which is able to protect itself and at the same time provide advantages for the highest development of all. It will stir endless aspirations, and provide in full measure the conditions of the best and truest life.

It may seem that this picture is too bright and that the things here set forth are impossible. But let me remind the reader that a man finds what he expects to find, or better still that he sees only what he brings with him to the spectacle. And viewed in the broader way, there is little doubt that the mind, with all its opportunities and enthusiasms, will surpass anything that has been thought or dreamed. To the man who has studied the life of the Christ-child and pondered the wonderful development which was manifested in him, there can surely not be lacking both example and inspiration for the highest ideals, and a most worthy hope of great realisation.

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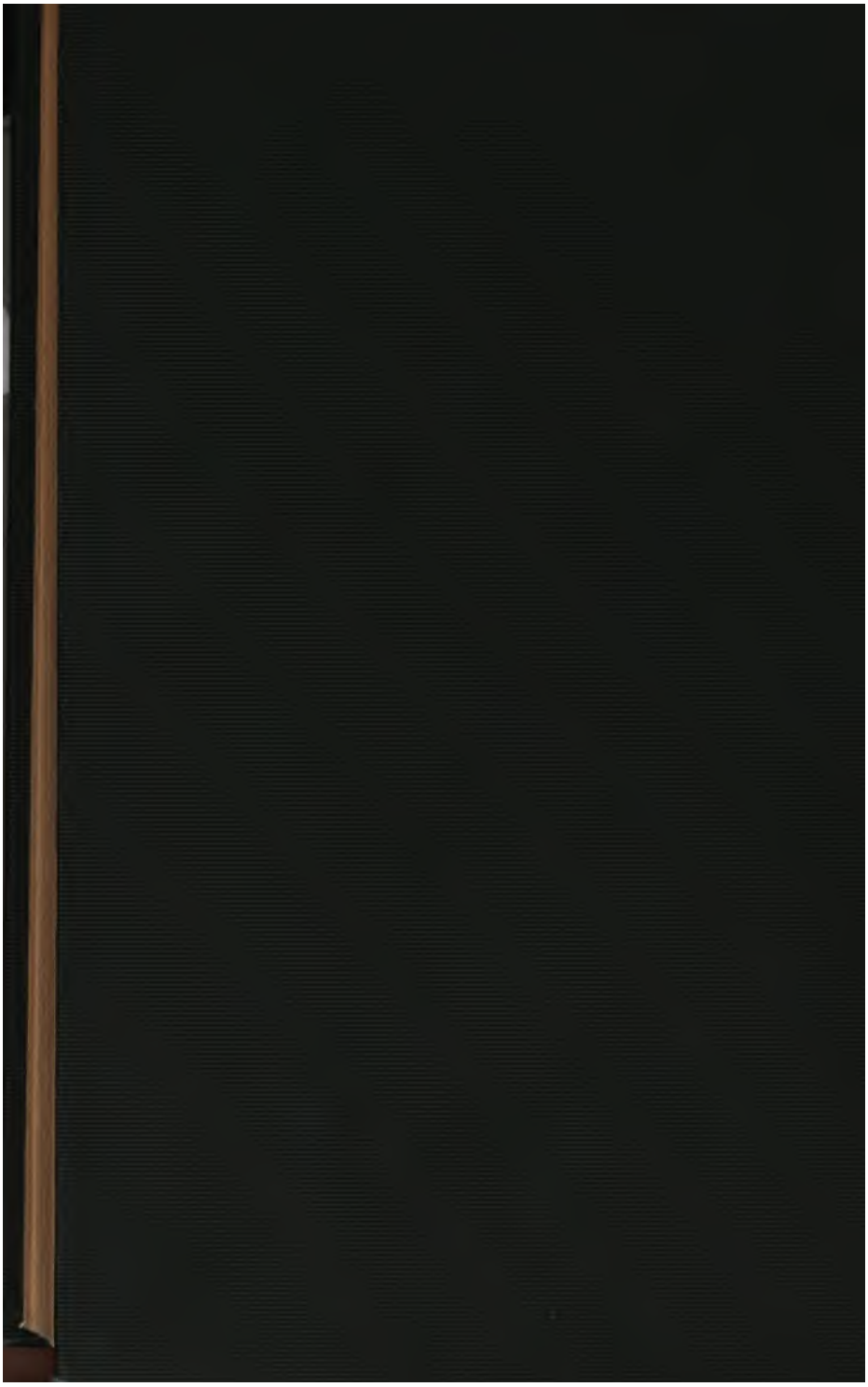
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